

THE
ANALYTICAL REVIEW,
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PHILOSOPHY.

ART. I. *Essays on Philosophical Subjects.* By the late Adam Smith, LL.D. Fellow of the Royal Societies of London and Edinburgh, &c., &c. *To which is prefixed, an Account of the Life and Writings of the Author;* by Dugald Stewart, F.R.S.E. 4to. 244 pages. Price 15s. in boards. Cadell and Davies. 1795.

THERE are in the republic of letters certain great names, which, in defiance of the misrepresentation of ignorance, and the calumnies of bigotry, seize, as their lawful prize, the meed of immortality. Notwithstanding all the subtlety with which the doctrines of John Locke have of late been assailed, his name will, we doubt not, pass down to distant posterity with increasing splendour, in the first class of political as well as metaphysical philosophers. Similar honours, we are well persuaded, await the memory of Adam Smith. It may, perhaps, serve the temporary purpose of interested men to depreciate the merit of his writings, and to load his memory, as it has lately been loaded*, with the reproach of having misled the public by imposing fallacies: but the impression which his great work, 'on the Causes of the Wealth of Nations,' has had upon public opinion, not only with respect to commercial interests, but with respect to the general principles of policy, has been too deep to be effaced by bold and unsupported assertions; and we confidently predict, that this work, in spite of every effort to bring it into disrepute, will long continue to be regarded as a complete refutation of the ancient system of monopoly, which has so long, and in so many different ways, been injurious to society.

The public will be well pleased to learn, that Dr. Smith left behind him, in the hands of his friends, several valuable *Essays*, and that they are now published under the direction of his executors, Dr. Black and Dr. Hutton. The editors express their

* See our Review, for last month, p. 93.

persuasion, that the reader will find in them that happy connection, that full and accurate expression, and that clear illustration, which are conspicuous in the rest of his works, and that though it may be difficult to add much to the great fame he so justly acquired by his other writings, these will be read with satisfaction and pleasure.

These Essays are parts of a plan which the author had once formed for giving a connected history of the liberal sciences and elegant arts; a plan, which he afterwards found it necessary to abandon as far too extensive. Dr. S. in these Essays, as well as in his former publications, pursues a peculiar sort of philosophical investigation, which his biographer, Mr. Stewart, very properly calls *theoretical or conjectural history*. In the present cultivated state of society, it becomes an interesting question, by what steps the transition has been made from the first simple efforts of nature to a state of things so wonderfully artificial and complicated. Where direct evidence is wanting, it becomes a laudable and useful object of inquiry, in what manner events may have been produced by natural causes. Thus, on the question concerning the origin of languages, though it is impossible to determine with certainty by what steps any particular language was formed, it may be shown, from known principles of human nature, how it's various parts might gradually have arisen. A beautiful investigation of this kind Dr. S., during his life, presented to the public in his 'Dissertation on the Origin of Languages,' annexed to the second edition of his 'Theory of Moral Sentiments.' A similar turn of inquiry the reader must have observed in his *Wealth of Nations*.

Of this kind are several of the essays here published. The principles which lead and direct philosophical inquirers are in the first essay illustrated by the history of astronomy; in the second they are illustrated by the history of ancient physics; and in the third by the history of ancient logics and metaphysics.

In the essay on the History of Astronomy, Dr. S., with that penetration which so strongly marks his writings, examines into the nature and causes of the sentiments of surprise, wonder, and admiration, in order to show, that their influence is of far wider extent than is commonly imagined. The process through which the mind passes in these emotions is accurately described. Objects, it is remarked, excite wonder, when, from their uncommon qualities and singular appearances, we are uncertain to what species of things we ought to refer them; or when events follow in an uncommon order, and we are unable to discover the connection between them. This unusualness of succession occasions a stop and interruption in the progress of the imagination, and the notion of an interval between the two immediately succeeding objects, which the mind seeks to fill up by some chain of intermediate events. Upon this principle of a desire to connect together objects and events which have been presented to the mind in an unconnected state, Dr. S. grounds an explanation of the nature of philosophy, which is wonderfully ingenious and original.

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We shall copy so much of this part of the essay, as will give our readers an idea of the author's theory.

P. 20.—'Philosophy is the science of the connecting principles of nature. Nature, after the largest experience that common observation can acquire, seems to abound with events which appear solitary and incoherent with all that go before them, which therefore disturb the easy movement of the imagination; which make its ideas succeed each other, if one may say so, by irregular starts and fallies; and which thus tend, in some measure, to introduce those confusions and distractions we formerly mentioned. Philosophy, by representing the invisible chains which bind together all these disjointed objects, endeavours to introduce order into this chaos of jarring and discordant appearances, to allay this tumult of the imagination, and to restore it, when it surveys the great revolutions of the universe, to that tone of tranquillity and composure, which is both most agreeable in itself, and most suitable to its nature.'

P. 23.—'Mankind, in the first ages of society, before the establishment of law, order, and security, have little curiosity to find out those hidden chains of events which bind together the seemingly disjointed appearances of nature. A savage, whose subsistence is precarious, whose life is every day exposed to the rudest dangers, has no inclination to amuse himself with searching out what, when discovered, seems to serve no other purpose than to render the theatre of nature a more connected spectacle to his imagination. Many of these smaller incoherences, which in the course of things perplex philosophers, entirely escape his attention. Those more magnificent irregularities, whose grandeur he cannot overlook, call forth his amazement. Comets, eclipses, thunder, lightning, and other meteors, by their greatness naturally overawe him, and he views them with a reverence that approaches to fear. His inexperience and uncertainty with regard to every thing about them, how they came, how they are to go, what went before, what is to come after them, exasperate his sentiment into terror and consternation. But our passions, as father Malbranche observes, all justify themselves; that is, suggest to us opinions which justify them. As those appearances terrify him, therefore, he is disposed to believe every thing about them which can render them still more the objects of his terror. That they proceed from some intelligent, though invisible causes, of whose vengeance and displeasure they are either the signs or the effects, is the notion of all others most capable of enhancing this passion, and is that, therefore, which he is most apt to entertain. To this too, that cowardice and pusillanimity, so natural to man in his uncivilized state, still more disposes him; unprotected by the laws of society, exposed, defenceless, he feels his weakness upon all occasions; his strength and security upon none.

'But all the irregularities of nature are not of this awful or terrible kind. Some of them are perfectly beautiful and agreeable. These, therefore, from the same impotence of mind, would be beheld with love and complacency, and even with transports of

gratitude ; for whatever is the cause of pleasure naturally excites our gratitude. A child caresses the fruit that is agreeable to it, as it beats the stone that hurts it. The notions of a savage are not very different. The ancient athenians, who solemnly punished the axe which had accidentally been the cause of the death of a man, erected altars, and offered sacrifices to the rainbow. Sentiments not unlike these, may sometimes, upon such occasions, begin to be felt even in the breasts of the most civilized, but are presently checked by the reflection, that the things are not their proper objects. But a savage, whose notions are guided altogether by wild nature and passion, waits for no other proof that a thing is the proper object of any sentiment, than that it excites it. The reverence and gratitude, with which some of the appearances of nature inspire him, convince him that they are the proper objects of reverence and gratitude, and therefore proceed from some intelligent beings, who take pleasure in the expressions of these sentiments. With him, therefore, every object of nature, which by its beauty or greatness, its utility or hurtfulness, is considerable enough to attract his attention, and whose operations are not perfectly regular, is supposed to act by the direction of some invisible and designing power. The sea is spread out into a calm, or heaved into a storm, according to the good pleasure of Neptune. Does the earth pour forth an exuberant harvest ? It is owing to the indulgence of Ceres. Does the vine yield a plentiful vintage ? It flows from the bounty of Bacchus. Do either refuse their presents ? It is ascribed to the displeasure of those offended deities. The tree, which now flourishes, and now decays, is inhabited by a Dryad, upon whose health or sickness its various appearances depend. The fountain, which sometimes flows in a copious, and sometimes in a scanty stream, which appears sometimes clear and limpid, and at other times muddy and disturbed, is affected in all its changes by the Naiad who dwells within it. Hence the origin of polytheism, and of that vulgar superstition which ascribes all the irregular events of nature to the favour or displeasure of intelligent, though invisible beings, to gods, dæmons, witches, genii, fairies. For it may be observed, that in all polytheistic religions, among savages, as well as in the early ages of heathen antiquity, it is the irregular events of nature only that are ascribed to the agency and power of their gods. Fire burns, and water refreshes ; heavy bodies descend, and lighter substances fly upwards, by the necessity of their own nature ; nor was the invisible hand of Jupiter ever apprehended to be employed in those matters. But thunder and lightning, storms and sunshine, those more irregular events, were ascribed to his favour, or his anger. Man, the only designing power with which they were acquainted, never acts but either to stop, or to alter the course, which natural events would take, if left to themselves. Those other intelligent beings, whom they imagined, but knew not, were naturally supposed to act in the same manner ; not to employ themselves in supporting the ordinary course of things, which went on of its own accord, but to stop, to thwart, and to disturb it. And thus, in the first ages

of the world, the lowest and most pusillanimous superstition supplied the place of philosophy.

But when law has established order and security, and subsistence ceases to be precarious, the curiosity of mankind is increased, and their fears are diminished. The leisure which they then enjoy renders them more attentive to the appearances of nature, more observant of her smallest irregularities, and more desirous to know what is the chain which links them all together. That some such chain subsists betwixt all her seemingly disjointed phenomena, they are necessarily led to conceive; and that magnanimity, and cheerfulness, which all generous natures acquire who are bred in civilized societies, where they have so few occasions to feel their weakness, and so many to be conscious of their strength and security, renders them less disposed to employ, for this connecting chain, those invisible beings whom the fear and ignorance of their rude forefathers had engendred. Those of liberal fortunes, whose attention is not much occupied either with business or with pleasure, can fill up the void of their imagination, which is thus disengaged from the ordinary affairs of life, no other way than by attending to that train of events which passes around them. While the great objects of nature thus pass in review before them, many things occur in an order to which they have not been accustomed. Their imagination, which accompanies with ease and delight the regular progress of nature, is stopped and embarrassed by those seeming incoherences; they excite their wonder, and seem to require some chain of intermediate events, which, by connecting them with something that has gone before, may thus render the whole course of the universe consistent and of a piece. Wonder, therefore, and not any expectation of advantage from its discoveries, is the first principle which prompts mankind to the study of philosophy, of that science which pretends to lay open the concealed connections that unite the various appearances of nature; and they pursue this study for its own sake, as an original pleasure or good in itself, without regarding its tendency to procure them the means of many other pleasures.

Dr. S. goes on to illustrate his theory by tracing the rise and progress of astronomy; and shows in what manner the ancient system of concentric spheres was applied to connect together in imagination the disjointed appearances of the heavens, and how philosophers afterwards attempted to improve upon this theory, by the introduction of the artificial system of eccentric spheres and epicycles. A clearer explanation of this theory has, perhaps, never been given, than the reader will find in these pages. The manner in which astronomical facts were afterwards more perfectly connected by means of theory is described, with great perspicuity and accuracy, in the account which follows of the first introduction of the system of Copernicus; of the subsequent discoveries of Galileo, Kepler, Gassendi, and Cassini; and of the several systems of Tycho Brahe, Des Cartes, and Newton. This essay, though given by the editors as a fragment, is of considerable length and very valuable.

From the same origin Dr. S. deduces ancient physics. The object of philosophy in contemplating the earth, and the bodies which immediately surround it, is explained to have been to introduce order and coherence into the mind's conceptions of a chaos of dissimilar and disjointed appearances by deducing their qualities, operations, and laws of succession, from those of some particular things with which it was perfectly acquainted and familiar, and along which its imagination could glide smoothly, easily, and without interruption. Hence the ancient doctrine of the elements from which all bodies are conceived to be formed. The different systems of the ancients concerning the origin of things were several feeble efforts to reduce their ideas of nature into coherent order.

The metaphysics and logics of the ancients is in the third essay derived from a love of arrangement and connection; metaphysics, treating on the general nature of universals, and the different species into which they might be divided; logics ascertaining general rules, by which all particular objects might be distributed into general classes, and it might be determined to what class each individual belonged. In this essay the doctrine of Plato concerning specific essences or ideas, that of Aristotle concerning form and matter, and that of the stoics concerning genus and species, are clearly stated.

The fourth essay treats of the nature of that imitation which takes place in what are called the imitative arts; and shows, that the pleasure we derive from it is not the effect of deception, or mistaking the copy for the original, but is founded altogether upon our wonder at seeing an object of one kind represent so well an object of a very different kind, and upon our admiration of the art which surmounts so happily that disparity which nature had established between them. Concerning the three sister arts, poetry, music, and dancing, Dr. S.'s opinion is, that they are all imitative arts intended to make a thing of one kind resemble another thing of a different kind. The merits and powers of each are distinctly investigated. At the close are added some ingenious observations on the affinity between music, dancing, and poetry. The following remarks, on the imitative power of instrumental music, are beautiful.

P. 154.—'The tone and the movements of music, though naturally very different from those of conversation and passion, may, however, be so managed as to seem to resemble them. On account of the great disparity between the imitating and the imitated object, the mind in this, as in the other cases, cannot only be contented, but delighted, and even charmed and transported, with such an imperfect resemblance as can be had. Such imitative music, therefore, when sung to words which explain and determine its meaning, may frequently appear to be a very perfect imitation. It is upon this account, that even the incomplete music of a recitative seems to express sometimes all the sedateness and composure of serious but calm discourse, and sometimes all the exquisite sensibility of the most interesting passion. The more complete music of an air is still superiour, and, in the imitation

imitation of the more animated passions, has one great advantage over every sort of discourse, whether prose or poetry, which is not sung to music. In a person who is either much depressed by grief or enlivened by joy, who is strongly affected either with love or hatred, with gratitude or resentment, with admiration or contempt, there is commonly one thought or idea which dwells upon his mind, which continually haunts him, which, when he has chased it away, immediately returns upon him, and which in company makes him absent and inattentive. He can think but of one object, and he cannot repeat to them that object so frequently as it recurs upon him. He takes refuge in solitude, where he can with freedom either indulge the extasy or give way to the agony of the agreeable or disagreeable passion which agitates him; and where he can repeat to himself, which he does sometimes mentally, and sometimes even aloud, and almost always in the same words, the particular thought which either delights or distresses him. Neither prose nor poetry can venture to imitate those almost endless repetitions of passion. They may describe them as I do now, but they dare not imitate them; they would become most insufferably tiresome if they did. The music of a passionate air not only may, but frequently does, imitate them; and it never makes its way so directly or so irresistibly to the heart as when it does so. It is upon this account that the words of an air, especially of a passionate one, though they are seldom very long, yet are scarce ever sung straight on to the end, like those of a recitative; but are almost always broken into parts, which are transposed and repeated again and again, according to the fancy or judgment of the composer. It is by means of such repetitions only, that music can exert those peculiar powers of imitation which distinguish it, and in which it excels all the other imitative arts. Poetry and eloquence, it has accordingly been often observed, produce their effect always by a connected variety and succession of different thoughts and ideas: but music frequently produces its effects by a repetition of the same idea; and the same sense expressed in the same, or nearly the same, combination of sounds, though at first perhaps it may make scarce any impression upon us, yet, by being repeated again and again, it comes at last gradually, and by little and little, to move, to agitate, and to transport us.

‘To these powers of imitating, music naturally, or rather necessarily, joins the happiest choice in the objects of its imitation. The sentiments and passions which music can best imitate are those which unite and bind men together in society; the social, the decent, the virtuous, the interesting and affecting, the amiable and agreeable, the awful and respectable, the noble, elevating, and commanding passions. Grief and distress are interesting and affecting; humanity and compassion, joy and admiration, are amiable and agreeable; devotion is awful and respectable; the generous contempt of danger, the honourable indignation at injustice, are noble, elevating, and commanding. But it is these and such like passions which music is fittest for imitating, and which it in fact most frequently imitates. They are, if I may

say so, all musical passions; their natural tones are all clear, distinct, and almost melodious; and they naturally express themselves in a language which is distinguished by pauses at regular, and almost equal, intervals; and which, upon that account, can more easily be adapted to the regular returns of the correspondent periods of a tune. The passions, on the contrary, which drive men from one another, the unsocial, the hateful, the indecent, the vicious passions, cannot easily be imitated by music. The voice of furious anger, for example, is harsh and discordant; its periods are all irregular, sometimes very long and sometimes very short, and distinguished by no regular pauses. The obscure and almost inarticulate grumblings of black malice and envy, the screaming outcries of dastardly fear, the hideous growlings of brutal and implacable revenge, are all equally discordant. It is with difficulty that music can imitate any of those passions, and the music which does imitate them is not the most agreeable. A whole entertainment may consist, without any impropriety, of the imitation of the social and amiable passions. It would be a strange entertainment which consisted altogether in the imitation of the odious and the vicious. A single song expresses almost always some social, agreeable, or interesting passion. In an opera the unsocial and disagreeable are sometimes introduced, but it is rarely, and as discords are introduced into harmony, to set off by their contrast the superior beauty of the opposite passions. What Plato said of virtue, that it was of all beauties the brightest, may with some sort of truth be said of the proper and natural objects of musical imitation. They are either the sentiments and passions, in the exercise of which consist both the glory and the happiness of human life, or they are those from which it derives its most delicious pleasures, and most enlivening joys; or, at the worst and the lowest, they are those by which it calls upon our indulgence and compassionate assistance to its unavoidable weaknesses, its distresses, and its misfortunes.

A short essay on the affinity between certain english and italian verses points out various circumstances of intimate resemblance between them.

The last essay, 'on the external senses,' exhibits, in a very original and masterly manner, many facts respecting the senses, chiefly, as it seems, with the view of marking the difference between two distinct sets of perceptions, that of the sensation excited in the organ itself, and that of the external body which causes the sensation, and pointing out the intermediate cause, by which philosophers have endeavoured to connect the sensation in our organs with the distant body which excites them. On the sense of seeing Dr. S. deduces some curious conclusions from a distinction which he makes between visible and tangible objects.

P. 221.—'Visible objects, colour, and all its different modifications, are in themselves mere shadows or pictures which seem to float, as it were, before the organ of sight. In themselves, and independent of their connection with the tangible objects which they represent, they are of no importance to us, and can essentially neither benefit us nor hurt us. Even while we see them

them we are seldom thinking of them. Even when we appear to be looking at them with the greatest earnestness, our whole attention is frequently employed, not upon them, but upon the tangible objects represented by them.

It is because almost our whole attention is employed, not upon the visible and representing, but upon the tangible and represented objects, that in our imaginations we are apt to ascribe to the former a degree of magnitude which does not belong to them, but which belongs altogether to the latter. If you shut one eye, and hold immediately before the other a small circle of plain glass, of not more than half an inch in diameter, you may see through that circle the most extensive prospects: lawns and woods, and arms of the sea, and distant mountains. You are apt to imagine that the landscape which is thus presented to you, that the visible picture which you thus see, is immensely great and extensive. The tangible objects which this visible picture represents, undoubtedly are so. But the visible picture which represents them can be no greater than the little visible circle through which you see it. If while you are looking through this circle, you could conceive a fairy hand and a fairy pencil to come between your eye and the glass, that pencil could delineate upon that little glass the outline of all those extensive lawns and woods, and arms of the sea, and distant mountains, in the full and exact dimensions with which they are really seen by the eye.

Every visible object which covers from the eye any other visible object, must appear at least as large as that other visible object. It must occupy at least an equal portion of that visible plain or surface which is at that time presented to the eye. Opticians accordingly tell us, that all the visible objects which are seen under equal angles must to the eye appear equally large. But the visible object, which covers from the eye any other visible object, must necessarily be seen under angles at least equally large as those under which that other object is seen. When I hold up my finger, however, before my eye, it appears to cover the greater part of the visible chamber in which I am sitting. It should therefore appear as large as the greater part of that visible chamber. But because I know that the tangible finger bears but a very small proportion to the greater part of the tangible chamber, I am apt to fancy that the visible finger bears but a like proportion to the greater part of the visible chamber. My judgment corrects my eye-sight, and, in my fancy, reduces the visible object, which represents the little tangible one, below its real visible dimensions; and, on the contrary, it augments the visible object which represents the great tangible one a good deal beyond those dimensions. My attention being generally altogether occupied about the tangible and represented, and not at all about the visible and representing objects, my careless fancy bestows upon the latter a proportion which does not in the least belong to them, but which belongs altogether to the former.

The same idea is pursued still farther with great ingenuity: but we must take our leave of these excellent essays, so strongly
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marked throughout by the author's peculiar turn of originality of thought, and correct simplicity and perspicuity of language, that we may add a few words concerning Mr. Stewart's account of the life and writings of Dr. Adam Smith.

This biographical sketch will be read with interest and pleasure by all who have admired the talents and valued the writings of the author. It exhibits Dr. Smith in early life as a diligent student and able preceptor; contains a very judicious summary of his principal works, 'The Theory of Moral Sentiments,' and 'the Causes of the Wealth of Nations'; relates some particulars of his tour on the Continent with the duke of Buccleugh, and the society which he enjoyed with eminent characters during his residence in Paris; and concludes with a few details respecting the last period of his life, after he was appointed one of the commissioners of his majesty's customs in Scotland, an office bestowed on him at the request of his former pupil, the duke of Buccleugh. Throughout the narrative, Dr. Smith appears a man, in whom amiable dispositions and exemplary manners were united with talents of the first order. Mr. S. thus sums up his character.

r. xc.—'Of the intellectual gifts and attainments by which he was so eminently distinguished;—of the originality and comprehensiveness of his views; the extent, the variety, and the correctness of his information; the inexhaustible fertility of his invention; and the ornaments which his rich and beautiful imagination had borrowed from classical culture;—he has left behind him lasting monuments. To his private worth the most certain of all testimonies may be found in that confidence, respect, and attachment, which followed him through all the various relations of life. The serenity and gaiety he enjoyed, under the pressure of his growing infirmities, and the warm interest he felt to the last, in every thing connected with the welfare of his friends, will be long remembered by a small circle, with whom, as long as his strength permitted, he regularly spent an evening in the week; and to whom the recollection of his worth still forms a pleasing though melancholy bond of union.

'The more delicate and characteristical features of his mind, it is perhaps impossible to trace. That there were many peculiarities, both in his manners, and in its intellectual habits, was manifest to the most superficial observer; but although, to those who knew him, these peculiarities detracted nothing from the respect which his abilities commanded; and although, to his intimate friends, they added an inexpressible charm to his conversation, while they displayed, in the most interesting light, the artless simplicity of his heart; yet it would require a very skilful pencil to present them to the public eye. He was certainly not fitted for the general commerce of the world, or for the business of active life. The comprehensive speculations with which he had been occupied from his youth, and the variety of materials which his own invention continually supplied to his thoughts, rendered him habitually inattentive to familiar objects, and to common occurrences, and he frequently exhibited instances of absence, which
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have scarcely been surpassed by the fancy of LA BRUYERE. Even in company, he was apt to be ingrossed with his studies; and appeared, at times, by the motion of his lips, as well as by his looks and gestures, to be in the fervour of composition. I have often, however, been struck, at the distance of years, with his accurate memory of the most trifling particulars; and am inclined to believe, from this and some other circumstances, that he possessed a power, not perhaps uncommon among absent men, of recollecting, in consequence of subsequent efforts of reflection, many occurrences which, at the time when they happened, did not seem to have sensibly attracted his notice.

‘ To the defect now mentioned, it was probably owing, in part, that he did not fall in easily with the common dialogue of conversation, and that he was somewhat apt to convey his own ideas in the form of a lecture. When he did so, however, it never proceeded from a wish to ingross the discourse, or to gratify his vanity. His own inclination disposed him so strongly to enjoy in silence the gaiety of those around him, that his friends were often led to concert little schemes, in order to bring him on the subjects most likely to interest him. Nor do I think I shall be accused of going too far, when I say, that he was scarcely ever known to start a new topic himself, or to appear unprepared upon those topics that were introduced by others. Indeed, his conversation was never more amusing than when he gave a loose to his genius, upon the very few branches of knowledge of which he only possessed the outlines.

‘ The opinions he formed of men, upon a slight acquaintance, were frequently erroneous; but the tendency of his nature inclined him much more to blind partiality, than to ill-founded prejudice. The enlarged views of human affairs, on which his mind habitually dwelt, left him neither time nor inclination to study, in detail, the uninteresting peculiarities of ordinary characters; and accordingly, though intimately acquainted with the capacities of the intellect, and the workings of the heart, and accustomed, in his theories, to mark, with the most delicate hand, the nicest shades, both of genius and of the passions; yet, in judging of individuals, it sometimes happened, that his estimates were, in a surprising degree, wide of the truth.

‘ The opinions, too, which, in the thoughtlessness and confidence of his social hours, he was accustomed to hazard on books, and on questions of speculation, were not uniformly such as might have been expected from the superiority of his understanding, and the singular consistency of his philosophical principles. They were liable to be influenced by accidental circumstances, and by the humour of the moment; and when retailed by those who only saw him occasionally, suggested false and contradictory ideas of his real sentiments. On these, however, as on most other occasions, there was always much truth, as well as ingenuity in his remarks; and if the different opinions which, at different times, he pronounced upon the same subject, had been all combined together, so as to modify and limit each other, they would probably have afforded materials for a decision, equally
comprehensive

comprehensive and just. But, in the society of his friends, he had no disposition to form those qualified conclusions that we admire in his writings; and he generally contented himself with a bold and masterly sketch of the object, from the first point of view in which his temper, or his fancy, presented it. Something of the same kind might be remarked, when he attempted, in the flow of his spirits, to delineate those characters which, from long intimacy, he might have been supposed to understand thoroughly. The picture was always lively, and expressive; and commonly bore a strong and amusing resemblance to the original, when viewed under one particular aspect; but seldom, perhaps, conveyed a just and complete conception of it in all its dimensions and proportions.—In a word, it was the fault of his unpremeditated judgments, to be too systematical, and too much in extremes.

‘But, in whatever way these trifling peculiarities in his manners may be explained, there can be no doubt, that they were intimately connected with the genuine artlessness of his mind. In this amiable quality, he often recalled to his friends, the accounts that are given of good LA FONTAINE; a quality which in him derived a peculiar grace from the singularity of its combination with those powers of reason and of eloquence which, in his political and moral writings, have long engaged the admiration of Europe.’

L. M. S.

CHURCH MUSIC.

ART. II. *Essays, Historical and Critical, on English Church Music.*
By William Mason, M. A. Precentor of York. Small 8vo.
264 pages. Price 3s. 6d. sewed. York, Blanchard; London,
Robson. 1795.

THERE was a time when the study of church music was esteemed one of the liberal sciences, and ranked as one of the *quadrivium* with arithmetic, geometry, and astronomy. At that time skill in music was esteemed the highest clerical attainment, and the best singer was reckoned the most accomplished priest; popes thought it no degradation of their dignity to determine disputes concerning the respective merits of singers; and philosophers and divines aspired at no higher praise, than that of writing a book upon the art of chanting and singing. With the revival of learning, and the advancement of knowledge, the study of music has fallen back into its natural place among the objects of human attention, as an elegant accomplishment rather than as an important branch of science. Nevertheless, several persons of great ability have not thought it beneath them, to make the theory of music a subject of mathematical investigation, and its history an object of learned research. A valuable addition was some time ago made to the stock of english literature, by Dr. Burney's elaborate and entertaining history of music; sir J. Hawkins laboured with indefatigable industry in the same walk; and the ingenious Mr. Mason, whose name already ranks high among our classical writers,

teils, has cast new light upon this subject, in the elegant volume which now comes before us, in several learned and ingenious essays.

In the first essay, which treats on instrumental church music, the author investigates with recondite erudition it's origin and progress, and speculates with great ingenuity and taste upon it's present state. Upon the subject of the voluntary, Mr. M. assigns many reasons for wishing, that, in the services of the church, extempore playing were as much discountenanced as extempore praying; and that the organist were as closely obliged, in this solo, and separate part of his office, to keep to set form, as the officiating minister. He disapproves of the admission of instruments purely secular into the cathedral service, and thinks, that the organ has sustained great detriment from this innovation. It is also his opinion, that the music of wind, and that of stringed instruments, do not harmonize, but by their dissimilarity of tone and temperament miserably injure one another.

The second essay is an historical summary of the progress of musical composition for the voice in cathedral worship; chiefly intended to censure that affectation of harmonical science, and disregard of melodious airs, which have rendered church music deficient in intelligibility, and consequently in impressive effect. Mr. M. is desirous of restraining the writers of music to a more simple kind of harmony, when they compose for the service of the church. The characters of several eminent composers are distinctly examined, with reference to this point, and it is concluded, that it would be a material improvement, if church music were simplified, with more regard to pathetic expression than to scientific execution.

Parochial psalmody is the subject of the third essay. After a brief historical account of it's introduction into our churches after the reformation, Mr. M. vindicates the practice of using metrical psalmody in public worship, in answer to the objections of Mr. T. Warton. The objection, that a version of the psalms in metre must of necessity be bad poetry, is thus refuted. p. 176.

'That few, if any, of the versions of the book of psalms, can deserve the name of good poetry throughout, I am ready to allow him; but this I cannot think arises so much from the impossibility of the thing, as from the false idea which has prevailed, concerning the best mode of rendering hebrew poetry into english verse. A literal version may boldly be asserted impracticable; for if it were not, a poet so great as Milton would not, even in his earliest youth, have proved himself so very little of a formidable rival, as he has done, to Thomas Sternhold. That to proceed in the way of paraphrase is also as unlikely to obtain its end, seems to me to be equally evident, because it is the genius, nay, the very essence of oriental poetry to be so very paraphrastical in itself, as not to admit of further dilatation in any modern version. Voltaire, though he says it with a French philosophical sneer, "*Les répétitions & le désordre qui étaient peut-être un mérite dans le style oriental n'en sont point dans le notre,*" cannot in this point

point be confuted; and the great Corneille also mentions its innumerable *redites* as a supreme difficulty.

* Mr. Merrick, the last english versifier of them, and most indubitably the best, hopes in his "preface, that the judicious reader will not be offended, if he finds the same phrases, and even the same lines occur in different psalms, when he considers what liberty of repetitions the hebrew poetry admits in one and the same psalm;" which liberty Dr. Lowth, in his preface to his celebrated translation of *Isaiah*, shows was so far from being poetical licence, that it was its constituent principle*: for according to him, "parallel lines, synonymous in sense, are in it equivalent to metrical couplets, or measures in modern languages." Parallel antithetical expressions are, in like manner, substituted for rhythm and cadence. Sentences of a similar grammatical construction, which he calls synthetic parallels, are another of its constituents; from all which arises a rhythmus of propositions, and a harmony (not of sound but) of sentences. I put the learned bishop's prosodical system thus in short, to draw from it this short conclusion, that such poetry must abound so much in pleonasm and repetitions, that it is impossible to make them appear either forcibly or gracefully in english verse, particularly in rhyme; for if rhyme does not condense the sense, which passes through its vehicle, it ceases to be good, either as verse or rhyme: it is of the kind, which a lord or a lady Fanny spins a thousand lines in a day, a loose flimzy kind of smooth verbiage, which ought never to come into the world, without being first hot-pressed and on wove paper.

* But to proceed with my subject. As, on account of the diffused sense in the original, even an exact copy would appear diffuse also in a literal version, paraphrase here, of all things, seems the worst method to be adopted. If then I am asked, what seems to be the best? I answer, it is by proceeding in the way of a judicious selection of the meaning, metaphors, &c. of the original. By this all the principal, and frequently sublime images in it might be transfused, and those parallelisms, which contain an identity of sentiment, only omitted. By such a selection, therefore, which I will venture to call poetical compression, however difficult it might prove to the author, would secure his version, if competently executed, an adequate approbation from the reader; because he certainly would be far from finding it prolix, feeble, or tedious: and though it failed to give him the same sublime simplicity, which is often so very striking in our prose translation of the poetical parts of the Old Testament, it would have all the merit that can justly be claimed by any English metrical translation. There exists in our bible version a certain dig-

* * I know not whether the learned bishop was the original discoverer of this principle, which certainly annihilates every idea of metre, a thing essential to verse in every other language. His hypothesis has, however, been adopted by all later translators of the poetical part of the hebrew text, and for myself I am too ignorant, and, I hope, too modest to gainsay it.

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aised prose rhythm, which accords wonderfully with the sentiments it conveys, and which it would have been well if even Dr. Lowth, and the more modern translators from the hebrew original had *tuned* their ears by, and this I think they might often have done without impairing the fidelity of their emendatory process, though it would have hurt the linear poetical semblance of their pages.

Mr. M. goes on to exemplify his plan by different versions of some passages in the psalms. Instead of an entire version of the psalms, he proposes, that select portions should be translated according to his plan, and arranged under the heads of psalms of instruction; of penitence and supplication; and of praise and thanksgiving. He recommends also, that each psalm should be adapted to one particular melody or tune, suited either to the plaintive or joyful nature of the words, and never applied to *any* other; this practice, he is of opinion, would tend to combine the poetry and the music together in the minds of the congregation, and lead them better to understand the *one*, and more accurately to perform the other. The rest of this essay treats of psalmodical music, vindicates the practice of congregational singing, points out the defects attending the present mode of singing psalms, and suggests hints for it's improvement. The remedy he proposes is this. P. 221.

' Let the psalm tune be divested of all its bars, as it was at the first formation of that kind of music, retaining only a single bar at the end of every line of the verses, and a double one at the conclusion of the stanza. The ear, in reading rhymed verse, always dictates a pause to the voice at the end of each line, and a longer at the conclusion of the sense; and these two bars are admitted for the same purpose. In the next place, as every verse, in the various metres employed in our common version, is usually of the iambic species, that is, the first syllable, whether long or short in actual quantity, is always pronounced short, and the next syllable long, and so alternately to the end of every line. Therefore the accompanying notes of the melody should be regulated by the same law. For this purpose there would be no occasion to change the notes already in use, but only to give them different durations, always singing the first as short again as the second; the third as the fourth, and so to the end of each line, prolonging the time of the whole strain to about twice that of solemn recitation. This, while it added to intelligibility, would take from psalmody its tedious drawl, and certainly leave it sufficient gravity.

' But what we term gravity or solemnity in music, is not governed by such precise laws, as melody and harmony. It varies as the caprice of individuals, and the fashion of ages varies. What was deemed grave and solemn three or four centuries ago, may now appear tedious and dull; and this very alteration, which I propose in psalmody, though it would certainly have been thought profanely light by pope Gregory, may, perhaps, be esteemed sufficiently grave for a devotional purpose by our protestant bishops. Nothing but the duration of syllabical sounds, considered in the relation they bear to one another, can now be accurately ascertained,

ascertained, and this not in florid music, but only when joined with those simple melodies, which usually accompany the metrical versions of our psalms.

‘ For this purpose, (though I know that the declaration will not escape ridicule) I own, I should prefer the mechanical assistance of the cylindrical or barrel organ to the finger of the best parochial organist. My reason for this is, what every person acquainted with its ingenious construction will agree to, that the duration of every note is capable of being adjusted by exact and visible mensuration, so that the eye and rule of the artisan may strictly determine, what the ear and hand of the former could seldom perhaps so accurately execute; and this, because the strain would not move according to musical, but metrical laws. It is well known also, that the relative duration of the notes remain invariably the same, whether the cylinder be moved quicker or slower. In musical terms the strain will be performed either *adagio*, *largo*, or *allegro*; but it will be still either in common or triple time.’

The fourth essay enumerates the various changes which vocal music has gone through since the christian æra; and thence explains the causes of the present imperfect alliance between music and poetry. Mr. M.’s observations on this subject are learned and ingenious, but they do not easily admit of abridgement. O. S.

EDUCATION.

ART. III. *De l’Education dans les grandes Républiques.* Par Jean Gervais Labene, Citoyen Français. 8vo. Price 4 Livres. 246 pp. Paris. L’an troisieme.—*On Education in large Republics.* By John James Labene, French Citizen.

A GRAND but romantic scheme of public education is in this treatise splendidly exhibited and eloquently supported. The author, fully sensible that, in order to maintain the new constitution of France, it is necessary that the people should become new men,—that a new political order of things can only be rendered permanent by combining with it a proportionate change of national character—endeavours to fix the attention of his countrymen upon the important object of education, as the only effectual means of producing probity and virtue, without which patriotism and liberty cannot long subsist. Change, says he, the source of a river, you change also it’s course; change the education of a people, you change their character and manners. The object of this essay, proceeds the author, is to show, as it were, the different degrees of heat proper to foster patriotism in the heart of a republican. ‘ Animated with tender solicitude, I visit man in his cradle, I am interested for him before he sees the light, and even before he receives his being; I follow him step by step, in order to develop in him whatever may render him a good citizen; and I do not quit him till, invested with this august character, he becomes my equal, my brother, and my friend.’

In order to produce good citizens, Mr. L. first calls upon mothers to reform themselves, and advises the state to provide an elementary work,

work, proper to be presented to all young married women, as a present from the state to preserve them from the errors into which ignorance and prejudice are perpetually betraying them, in the management of themselves. For infants under three years old, it is proposed that in every commune, according to its population, one or more public gardens should be provided, to be called the *garden of infancy*, which should be furnished with velvet lawns, trees, and flowers, and form a paradise, into which mothers with their infants alone should be permitted to enter. The benefits of this institution, both with respect to the mothers and the children, are painted with strong colouring; to the mothers in wearing away their prejudices, and introducing among them simplicity and equality; and to the children in creating among them early attachments, and thus sowing the first seeds of patriotism. To this garden it is proposed to add a spacious hall, ornamented with productions of art, where mothers may assemble in winter. This is the education of *the first age*.

In the *second age*, from three to seven years old, it is proposed, that children be brought under the public eye in another place, to be called the *gymnasium of infancy*, whither they are to be conducted by their fathers or mothers, at that time the only magistrates, and where mutual dependance is to give them the first idea of the social compact. Let their chief employments here be in various kinds of exercises and sports, which may serve to give them health and courage, and to impress upon their minds the idea of liberty and patriotism. In winter let them be entertained with tales and exhibitions, tending to foster the same spirit, and to teach them general lessons of morality; and let them be taught, in amusing methods, reading, writing, and casting accounts.

The second age of infant sports being thus finished, the author conducts his pupil of the republic into new schools. The boys in each section are to assemble to choose from among themselves their chiefs, and their parents to elect proper persons to superintend their education. Under these they are first to learn the military exercise, and be gradually accustomed to the use of arms, exercised in marching, swimming, wrestling, masculine dancing, &c. Every child is to be instructed by his parents, or those whom they may choose, in his own house, but they are to meet together every day in public for sports and exercise. Instead of creating fear by servile modes of punishment, emulation is to be cherished by distributing prizes and rewards, in public exhibitions in which virtuous old men alone shall preside.—The girls, whose education, as well as that of the boys, ought to have reference to their future destination, are to be brought, after the age of seven, to the side of their mothers, who are to exercise them in the domestic virtues. To give them the benefit of air and exercise, and free intercourse with each other, another garden is to be formed called the *garden of virginity*; three or four matrons in each section are once a day to conduct the young women into this garden, where they are to be occupied with the needle, distaff, lace-work, &c. They are to be trained in the fine arts by their mothers, or by masters brought to their houses. They are to appear in public at festivals, and contribute to embellish and enliven them by painting, music, and dancing. In the country, every hamlet is to have a public building, where the inhabitants may assemble as one family to hear the news of the day, or to

be instructed or amused. The young are to be taught by the aged in public schools.

During the fourth age, between the tenth and seventeenth year, in order to make young frenchmen love their country, the author proposes the strange and apparently wild project, that they should travel through it. In the presence of their relations and neighbours they are to set out in a large body, under the direction of masters, to perambulate the kingdom for several years. They are to keep themselves embodied, like a fixed commune, with civil and military officers elected from among themselves. During the course of their long peregrination they are to become acquainted with agriculture, the arts, and even the sciences, more by oral instruction and personal observation than by books; in winter they are to mix with the inhabitants of the towns or villages which they happen to visit, and there enjoy amusement, and continue their studies.—The female sex, at this period, are to pursue their exercises, and to prosecute the study of the arts and useful knowledge, at home.

The fifth age, from seventeen to twenty, is chiefly to be occupied by the young men in acquiring military knowledge and habits. To complete their education, they are in the twenty first year to visit Paris, and to see the assembly of the nation, to receive the honours due to their progress, and to have imprinted upon them the august character of citizens.

There is something uncommonly brilliant and amusing in this picture of republican education. It appears however much better adapted to create and support a military republic, than to lay the foundation of personal happiness in domestic and social life; and it is evidently in many parts a visionary and impracticable project.

ART. IV. *Observations on a Course of Instruction, for young Persons in the middle Classes of Life.* By Samuel Catlow, conductor of a Literary and commercial Seminary, at Mansfield. 8vo. 93 pages. Price 2s. Sheffield, Gales; London, Johnson. 1793.

THE author of these observations appears to have paid much attention to the important subject of education; and his ideas of the education proper for young persons in the middle class of life are enlarged and liberal. His object in this publication seems to be, rather to excite similar ideas in the minds of parents, and to impress young persons with a sense of the variety of objects which present themselves to their notice, and the importance of the several branches of education, than to enter into any details on the method of teaching. The heads of instruction on which he distinctly expatiates are, classical learning, mathematics, philosophy, natural history, the natural faculties and the civil connections of man, history, natural religion and revelation. The advantages to be derived from each of these classes of study are handsomely displayed; and it is pleaded, in favour of so extensive a plan, that this course of instruction may commence, in several branches, even so early as at the age of eight or nine years. Mr. C. considers classical knowledge as by no means a primary object in education for mercantile life, and is of opinion, that it's chief value to such scholars arises from the connexion of the latin language with the english, and from the knowledge of the general principles of language

language which it affords. If this be true, it may be questioned whether the time and pains, which are bestowed upon this object by young persons intended for commercial life, might not be more usefully employed. We shall transcribe Mr. C.'s observations on the importance of making young persons early acquainted with the principles of civil polity.

P. 55.—‘ It is assumed, through the whole of these short addresses, that every species of science receives its best impressions and most diffusive influences from the clear and systematic elucidation of first principles, and from a progressive attention to the more and more important branches of a general subject, and that the scale of individual and public benefit, uniformly leans to the side of regular instruction. Granting that this assumption is founded in a just principle, and that it is of importance to every man, who possesses an interest in the state in which he lives, to know its structure and general laws, it is of proportional moment that the liberal subjects of government and general policy should be clearly displayed to him, and make a part of useful instruction; and particularly that the system of legislation, adopted in his native land, the spirit, energy, and tendency of its laws, should occupy some portion of the time allotted to tuition, and call forth the manly powers of the mind; the former presents proper food for the gratification of minds, which aspire to a knowledge of the wisdom or folly of past ages, as displayed in their recorded schemes of policy and government, and which are ambitious, also, of contemplating the great features of the human genius in the interesting pages of history; the latter cannot but be considered as absolutely necessary to the character and reputation of an enlightened citizen, and of an effective lover of the community; for, is it not of much moment to an opulent individual of a state, to enquire how far the fruits of his own labour, or that of his ancestors, are secured to him by the laws of his country; how far, as an individual, he is concerned in its political arrangements, and what share he possesses in its government? Is it not of consequence, that he should become acquainted with the checks, which are provided against the fabrication of improper laws, and against the undue and corrupt execution of good ones? that, in all great acts of government, he should be able to distinguish their injurious or beneficial tendency; and, as far as his influence extends, exert it in the sanction of those laws, which include wisdom and utility as their main ingredients, and in displaying those in their genuine colours, which are repugnant to the legitimate objects of government; which swallow up the rights of the governed, in securing the pomp and luxury of the governors?—

‘ I apprehend, that it is of moment that the numerous body of men who, in this kingdom, possess the invaluable privilege of electing the popular part of the great council of the nation, should entertain proper sentiments of their political situation, and, as far as the dearth of patriotism and public virtue will allow, make an unbiassed choice of those men who, in their honest estimate, are most likely to preserve their liberties; to defend their property; and to propose and sanction wise plans for the extension of general happiness. But is it probable that, even in a nation of professed politicians, a clear and comprehensive notion can be formed of the general structure of the constitution; of the spirit and tendency of the laws; of the precise situation

of the rulers and the governed, and the extent of their respective privileges, merely by the accidental display of them in conversation? Can representations of principles, distorted as they will naturally be, by the different passions, and humours of the speakers, give convincing satisfaction to the mind, or respectability to a judgment, formed upon them? Manly sentiments, on manly subjects, require less equivocal grounds of opinion, and are produced only, by a calm investigation of authentic, and well-arranged documents; for where these are wanting, in the plan of education, or have made no part of dispassionate examination in mature life, the ideas must float in perpetual uncertainty, and form very unstable principles of action.'

This publication has, we suppose, a general reference to Mr. C.'s own plan of instruction, but the particulars of that plan are not here given.

D. M.

TRAVELS. HISTORY.

ART. V. *Three successive Tours in the North of England, and great Part of Scotland. Interspersed with Descriptions of the Scenes they presented, and occasional Observations on the State of Society, and the Manners and Customs of the People.* By Henry Skrine, Esq. of Warley in Somersetshire. 4to. 191 pages. Price 12s. in boards. Elmsly, 1795.

OF the three tours related in this volume, the first was made many years ago, and is confined to Derbyshire, Yorkshire, and Nottinghamshire. The second tour was taken in the year 1787; it commences in the vale of Trent in Staffordshire, from which the traveller proceeds by Liverpool and Lancaster to the lakes of Cumberland and Westmorland; thence he passes to the western highlands of Scotland, and returns by Edinburgh through Northumberland, Durham, Yorkshire, Lancashire, and Shropshire, into South Wales. In the third tour the author visits the eastern and northern parts of Scotland, and passes again through Glasgow and Edinburgh to England. The chief value of the tour consists in its descriptions; which, though not highly picturesque, are such as one who is travelling in the same route may read with pleasure. In the light of a travelling companion the publication may be properly recommended to the attention of our readers; in other respects it is very deficient. Notwithstanding the promise of the title, it contains very little information which would interest the philosopher. To those who have visited the rich scenery of the English northern lakes, or the wild grandeur of the highlands of Scotland, this traveller's descriptions will appear cold and tame, notwithstanding some extraordinary efforts which he sometimes makes to supply the deficiency of his fancy by extravagance of language; of which we cannot help quoting a singular example in his description of the Vale of Glen-cone.—After having, perhaps, somewhat too confidently, said that the grandeur and wildness of this scene is unparalleled in any inhabited country, and added a picturesque description of the scene, he concludes with the following hyperbolical exclamation; 'Chaos itself could scarcely have appeared more dreary and misshapen, when light first darted upon it, and nature seems to have forgotten this spot in the formation of the universe.' Such bombast as this, however, does not

often occur; the author's descriptions are, as we have intimated, rather accurate than animated; we shall give our readers, however, a specimen of his talents by copying a part of his description of the scenery of Kewick Lake.

P. 24.—‘ We soon descended through a fine wood of young oaks to a high terrace above the lake, which lay like a polished mirror below us, and reflected the rocks that began to project over it from the crags of Barrowside. In a steep wood, behind a small house which Mr. Pocklington has built on a beautiful eminence at Ashnefs, we visited a considerable cascade in two broken sheets of water, to which he is making a walk in imitation of that at Rydal, but we soon approached a greater object in the famous fall of Lowdore.

The Watenlath river tumbles here in a sloping and disjointed cataract of near two hundred feet, filling a prodigious aperture between two tall cliffs, finely distinguished with wood, and dashing its wild spray in an impetuous torrent over innumerable fragments which had been severed from the rocks above, and strewed to the margin of the lake. This cascade labours under a temporary want of water during the summer months, but the rains that had lately fallen amply supplied that deficiency. We had now reached the head of the lake, and pursued the Derwent gliding through some beautiful enclosures, while the mountains closed in upon us, and the scenery grew gradually wilder. The first ascent from the little village of Grange brought us in sight of the grand pass of Borrodale, the centre of which seemed choked up by a huge rocky pyramid, with which two craggy mountains projecting from each side appeared almost incorporated.—It looked like an entrance to the infernal regions, and the dæmon of desolation might fix his empire here unrivalled amidst the wreck of an universe. A vast black rock ascending to the skies frowned over us in silent horror on the right, and a lofty barrier of impending cliffs lifted high their embattled heads on the left, sharpened into a thousand points, and whitened with perpetual storms. Immense fragments from this mighty rampart had fallen into the vale, and numberless signs of the devastation they had occasioned were still apparent. One of them, which bears the name of the Bowdar stone, of an enormous size and weight, rather a mountain itself than a rock, lay like a huge ship upon its keel, and seemed every moment threatening to overwhelm the river, and fill the vale below. Beneath us the Derwent rolled his silver stream, and rattled over the rocky beach as he circled round the woods which filled the hollow.

‘ A far different scene opened as soon as we had gained the highest ascent. In front the mighty mountain of Glenamara, with various others, as uncouth and horrible in their figures as their names, formed a grand amphitheatre, beneath which the small but highly cultivated vale of Rothwayte was visible, and a range of the most smiling woods and pastures, divided by the meandering Derwent, shewed us a second Eden in the midst of the surrounding chaos. We passed, through the little village which gives its name to this valley, to the spot where the road divides in front of the chapel at the foot of Glenamara, which is generally the utmost extent of the traveller's progress. The right hand way ascends to some lead mines on the hills, and the left pursues a dangerous and almost impervious track beneath the lofty rock called the Eagle Crag, and over a mountain named the Stake of Borrowdale, into

Westmorland. We followed it no further, but satisfied with the wonders we had seen, repassed them with pleasure in our return. The prospect on our coming forth from this gloomy region was beyond measure striking. In front of the lake, which glowed like burnished gold, Skiddaw displayed his verdant head and sides, finely illuminated by the evening sun marking each furrow distinctly, and all before us was light, cheerful, and habitable, as if we had emerged from the regions of eternal night into day. Nothing can be stronger than this contrast, and West, in his *Tour of the Lakes*, happily resembles Skiddaw to "a gentle generous lord smiling over the land he governs, while the Fells of Borrodale frown on it like a hardened tyrant." The opposite shore of this charming lake, though rather inferior to that which I had traversed, is by no means deficient in its peculiar beauties. The road being too rugged for a carriage, I was obliged to mount my horse, and after crossing the Derwent, ascended the heathy hill of Swinside, where I was recompensed for my arduous ascent by a noble prospect.

This view stretched on one side over the whole oblong expanse of Bassenthwayte water, as it lay extended along the base of Skiddaw, calm and unruffled, with a long tract of cultivation along its banks, and several handsome houses near its head. The more animated scene of Derwent lay in front, and behind it, in a broad gap between the mountains, the placid vale of Newlands opened a truly pastoral landscape, full of small inclosures and corn-fields, and enlivened with many whitened cottages. The woods of Foe park, covering an eminence before us, concealed the town of Keswick, through a part of which I passed to a whimsical house, or rather a chain of single rooms, which lord William Gordon has built on the bank of the lake. The architecture indeed, both of this house and Mr. Pocklington's numerous buildings, is not much to be approved, and in the latter the pert appearance of a tall house, full of small venetian windows, suits but ill with the grandeur and simplicity of the surrounding country, and seems better calculated for the meridian of five miles round the metropolis. Both these gentlemen, however, deserve ample praise for the spirit of improvement they have introduced into the country, and lord William Gordon in particular is now employed about a noble road, carried for a considerable extent on a raised terrace above the lake, which vies with the magnificence of a roman work; and when finished, will present a scene almost rivalling the beauties of the opposite shore. I traced it for some distance as far as it was passable, and had a more complete view than I could before gain of the whole lake with its islands immediately below me, while the close-impending cliffs of Barrowside made a bold finish to the opposite view, and Skiddaw on the left closed up the amphitheatre. I could not leave Keswick without making an attempt to scale the top of that mighty hill; but though I gained the summit, after a long and laborious ascent of five miles, the clouds collecting all around, prevented my enjoying the ample prospect it affords, and soon enveloped the whole in obscurity. The two lakes, however, were still distinct and beautiful objects, and the chaos of mountains around Borrodale hung their diminished heads far below, while the craggy top of Helvellyn alone presumed to equal the height on which I stood. In a clear day, I am told the Isle of Man is visible from hence, and the coast of Scotland with the Galloway mountains may

may be observed towards Port Patrick, where the irish shore advances to meet it; while on the right the Northumbrian hills of Cheviot rise boldly in view. For my part I could only discern the Solway Frith, dividing England and Scotland, and some blue hills on the scotch side, when the advancing storm drove me from my position, and I was glad to avoid its fury by a precipitate descent.

At the close of the author's second tour to Scotland, he endeavours to account for the slow progress of improvement in that country. After copying some of his observations on this subject, we shall take our leave of this traveller.

P. 162.—'The nobility of Scotland are absolute, and almost omnipotent in their widely extended domains; and the yet untitled lairds, inheriting the property of their ancestors, exert the same authority, and often enjoy a superior degree of power, from the peculiar circumstances of their families; the great commoner being frequently at the head of his clan, and the nobleman of the same race submitting to his acknowledged superiority and influence. In either case, these grand aristocratic chieftains, standing more distinct from the common mass of the people than our english nobility, govern an immense territory, with all the imposing splendour of feudal subjection. The rigour, it is true, is frequently dispensed with; and to the credit of this order of men it may be said, that very few cases of oppression have of late occurred; the power, however, still remains, and by elevating a certain number to so high a pitch, almost without any intermediate degrees, it insulates them too much from the other orders of society, to permit their benefiting the general mass in an adequate degree. Their hospitality is most alluring, but this has chiefly its effect towards strangers: their beneficence is often considerable, but it is too frequently limited in its extent, by want of proper intercourse, and an obstinate adherence to ancient maxims. Hence it happens that the circulation of improvement has not been general; and the pulsation produced by the successful efforts of a few individuals, has languished for want of proper countenance, and a general spirit animating a whole kingdom alike. The medium arising from commerce has likewise been wanted, for trade has generally been confined to a few flourishing towns, like Perth and Glasgow; and however considerable these have become, the opulence derived from them has seldom extended far beyond their confines, or penetrated into the interior recesses of the country. The clergy also, though decently provided for, are not sufficiently rich to form a bulwark against the great landholders; and those who follow the other liberal professions, are generally either the cadets of noble families, or employed at too great a distance to admit of their interfering in the internal management of the country. There we see but one great step between the mighty lord and the humble peasant; or the only existing medium is formed by the agents of the former, who too often presuming on the inattention of their superiors, depress the latter, even beneath the miseries of their homely state. Hence it happens that the peasants of Scotland have not pursued the advantages offered them by the present age, with that vigour and animation which must insure success, and to this cause it may partly be referred, that industry makes a very partial progress in eradicating those bad habits which have been encouraged and fomented through long successive ages. Some strong incitement is

wanted to conquer the almost incurable idleness of this people, who clustered in mud-built cottages, overwhelmed with filth, and void of either food or raiment, prefer such wretchedness to the benefits to be acquired by labour.'

ART. VI. *Voyage fait en 1787 et 1788.—A Tour, through formerly Upper and Lower Auvergne, now the Department of Puy-de-Dome, Cantal, and Part of Upper Loire, made in the Year 1787, and 1788; in which are examined the Nature of the Soil, the Changes it has undergone, it's Productions, Climate, Air, Volcanic Products, Mines, Lands, Mineral Waters, Manners of the Inhabitants, their natural Constitution, Population, Arts, Commerce, Manufactures, Industry, &c.* By Citizen Legrand. Three Volumes. 8vo. Paris. Third Year of the French Republic.

THIS tour is the production of an intelligent and active mind; awake to every object of curiosity or utility; full of energy; industrious in collecting, and ardent in communicating whatever may promise advantage to the public. It abounds with information on almost every subject which can interest the reader, intermixed with observations and reflections, not spread out in loose and desultory verbiage, after the manner of some french writers, but pointed and pertinent, sensible, judicious, and liberal. Most of the details are indeed more immediately interesting to the french nation; but the english reader, whose mind is at all in unison with that of the writer in sentiments of philanthropy and public spirit, will not fail to reap pleasure and benefit from the perusal of the work. We cannot follow the author through the long series of subjects which find a place in these large volumes; we can only say in general that the antiquarian, the naturalist, the agriculturalist, the manufacturer, the merchant, the chemist, the physician, the experimental and speculative philosopher, the historian, politician, and statesman, will each meet with entertainment and information in his own department. In short, that the work affords an excellent model of the manner in which an enlightened and active citizen should travel in his own country.

Though citizen L. exults in the happy revolution, which, in regenerating France, has produced a new geographical division of the country, that has at once destroyed the name of Auvergne, and all those ancient denominations which distinguished it's different cantons; though he applauds the philosophical motives which have dictated this alteration, and acknowledges the advantages which it has produced; he has nevertheless thought himself obliged sometimes to follow the ancient geography, in order to avoid the inconvenience of long circumlocution, or the risk of not being understood.

ART. VII. *The Memoirs and Adventures of Mark Moore, late an Officer in the British Navy, interspersed with a Variety of original Anecdotes, selected from his Journals, when in the Tuscan, Portuguese, Swedish, Imperial, American and British service, in each of which he bore a Commission.* Written by himself. 12mo. 264 pages. Price 5s. sewed. Stewart. 1795.

A TEDIOUS narrative of trivial incidents, written in a low and vulgar style. The author, in the character of a sailor, and a performer
or

or manager in a company of strolling comedians, relates the occurrences of his life; but his details are neither amusing nor interesting. He meets with no adventures worth recording, relates no anecdotes worth reciting, and makes no reflections that can deserve a moment's attention.—A more insipid publication, under the title of memoirs of an individual, has seldom fallen in our way.

ART. VIII. *Letters containing a Sketch of the Politics of France, from the 31st of May 1793, till the 28th of July 1794, and of the Scenes which have passed in the Prisons of Paris.* By Helen Maria Williams. Two Vols. 12mo. 560 pages. Price 7s. sewed. Robinsons. 1795.

THERE are, probably, few of our readers, who do not recollect the pleasure with which they read miss W.'s first two volumes of letters, describing, with all the decorations of a brilliant fancy, and all the animation of a heart glowing with the purest love of freedom, the commencement of the french revolution, and it's celebration on the memorable 14th of july. Every true friend to the cause of liberty must, since that time, have felt infinite regret, on observing how soon the rising sun was clouded; and will peruse with the most painful and mortifying reflections the tale of horror, which, in tracing the progress of these great events, the writer finds herself under the necessity of relating. They will not, however, suffer themselves, for a moment, to abandon the cause of freedom as visionary, or to relinquish the project of it's universal establishment as hopeless; for they will find in this narrative abundant proofs, that liberty has been innocent of the horrible outrages committed in France, under the sanction of her name.

The period, concerning which miss W. writes in these letters, is, to use her own words, 'from the second of june, 1793, which seated a vulgar and sanguinary despot on the ruins of a throne, to the 28th of july 1794, when liberty, bleeding with a thousand wounds, revived once more.' The picture, which she has drawn, she presents to her readers as marked with the characters of truth; having been herself witness of the scenes she describes, and having known personally all the principal actors. Allowing for some heightening of colouring, for which it will be easy to account, without reflecting upon miss W.'s fidelity, we readily admit her claim to credit; and we have no doubt, that her interesting narrative will be found to cast considerable light upon those horrid transactions, which have held all Europe in astonishment, and to contribute much towards enabling impartial history to determine, among the contending parties in France, which have been the best and truest friends to liberty and their country.

Miss W.'s narrative commences with an account of her commitment, on the decree for arresting all the english in France, to the prison of the Luxembourg. She gives an interesting relation of her previous confinement for a whole day in the room of the revolutionary committee; and of the manner in which the prisoners whom she found in the prisons were treated, and passed their time. The following circumstance strongly marks the rigour of the robespierrian tyranny.

Vol,

Vol. I. p. 28.—“ The most frightful circumstance which attended our arrestation were the visits of Henriot, the commandant of the military force of Paris. This wretch had been one of the executioners on the second of September, and was appointed by the commune of Paris on the 31st of May to take the command of the national guard, to point the cannon against the convention, to violate the representation of the people, and to act the prelude of that dark drama of which France has been the desolated scene, and Europe the affrighted spectator. Henriot performed his part so much to the satisfaction of his employers, that he was continued in his command; and it was part of his office to visit the prisons, and take care that they were properly guarded. The first time I saw him was the day after our confinement. He entered on a sudden our apartment, brandishing his sword, and accompanied by twelve of his officers. There was something in his look which did not give you simply the idea of the ferocity which is sometimes to be found among civilized Europeans: his fierceness seemed to be of that kind which belongs to a cannibal of New Zealand; and he looked not merely as if he longed to plunge his sabre in our bosoms, but to drink a libation of our blood. He poured forth a volley of oaths and imprecations, called out to know how many guillotines must be erected for the English, and did not leave our chamber till one person who was present had fainted with terror. In this manner he visited every apartment, spreading consternation and dismay; and these visits were repeated three or four times in a week. Whenever the trampling of his horse's feet was heard in the court-yard, the first prisoner who distinguished the well-known sound gave the alarm, and in one moment the public room was cleared; every person flying with the precipitation of fear to his own apartment.”

In an apartment near that of Miss W.'s were two persons with whom she had passed some of the most agreeable hours of her residence in France, Sillery and La Source. They expected soon to be sentenced to death by the revolutionary tribunal.

Vol. I. p. 46.—“ The mind of Sillery was somewhat less fortified against his approaching fate than that of La Source. The old man often turned back on the past and wept, and sometimes enquired with an anxious look, if we believed there was any chance of his deliverance. Alas! I have no words to paint the sensations of those moments!—To know that the days of our fellow captives were numbered—that they were doomed to perish—that the bloody tribunal before which they were going to appear, was but the path-way to the scaffold—to have the painful task of stifling our feelings, while we endeavoured to sooth the weakness of humanity by hopes which we knew were fallacious, was a species of misery almost insupportable. There were moments indeed, when the task became too painful to be endured; there were moments when, shocked by some new incident of terror, this cruel restraint gave way to uncontrollable emotion; when the tears, the sobbings of convulsive anguish would no longer be suppressed, and our unfortunate friends were obliged to give instead of receiving consolation.

• They had in their calamity that support which is of all others the most effectual under misfortune. Religion was in La Source a habit of the mind. Impressed with the most sublime ideas of the Supreme Being,

Being, although the ways of heaven never appeared more dark and intricate than in this triumph of guilt over innocence, he reposed with unbounded confidence in that Providence in whose hands are the issues of life and death. Sillery, who had a feeling heart, found devotion the most soothing refuge of affliction. He and La Source composed together a little hymn adapted to a sweet solemn air, which they called their evening service. Every night before we parted they sang this simple dirge in a low tone to prevent their being heard in the other apartments, which made it seem more plaintive. Those mournful sounds, the knell of my departing friends, yet thrill upon my heart!

‘ Calmez nos alarmes,
Pretez nous les armes,
Source de vrais biens,
Brisez nos liens!
Entende les accens
De tes enfans
Dans les tourmens;
Ils souffrent, et leurs larmes
C’est leur seul encens!

‘ Prenez notre défense,
Grand dieu de l’innocence!
Près de toi toujours
Elle trouve son secours;
Tu connais nos cœurs,
Et les auteurs
De nos malheurs;
D’un fort qui t’offense
Détrui la rigueur.

‘ Quand la tyrannie
Frappe notre vie,
Fiers de notre sort,
Méprisant la mort,
Nous te bénissons,
Nous triomphons,
Et nous savons
Qu’un jour la patrie
Vengera nos noms!

THE TRANSLATION.

‘ Calm all the tumults that invade
Our souls, and lend thy powerful aid,
Oh! source of mercy! sooth our pains,
And break, Oh! break our cruel chains!
To thee the captive pours his cry,
To thee the mourner loves to fly:
The incense of our tears receive,
’Tis all the incense we can give.

‘ Eternal pow’r, our cause defend,
Oh God! of innocence the friend!
Near thee for ever she resides,
In thee for ever she confides.

Thou

Thou know'st the secrets of the breast,
Thou know'st th' oppressor and th' oppressed:
Do thou our wrongs with pity see,
Avert a doom offending thee!

• But should the murderer's arm prevail,
Should tyranny our lives assail,
Unmov'd, triumphant, scorning death,
We'll bless thee with our latest breath.
The hour, the glorious hour will come
That consecrates the patriot's tomb;
And with the pang our memory claims,
Our country will avenge our names!

The account of the trial and execution of the accused deputies, the brissotines, is one of the most interesting parts of this narrative, and casts new light upon that sanguinary transaction.

Vol. I. P. 156. • Although those guardians of the public weal, the jacobins, had repeatedly urged the convention to bring forward their trial, it had been long delayed from the difficulty of finding any proofs that wore the appearance of probability; and it remained long undecided what should be the charges, and who should be the victims. The substance of the accusation was at length founded on a sort of sportive party romance written by Camille Desmoulins on Brissot and the brissotins; and what was meant by the author merely to excite a laugh, was distorted to serve this horrible purpose. Camille, it is said, remonstrated loudly on this perversion of his intentions, and disclaimed any participation in the guilt. He declared that the charges were only extravagancies of his own imagination, and that he could not support any of them by evidence. This remonstrance was ineffectual, and the romance formed part of the indictment, which was filled up with charges of royalism and federalism; which being presented to the assembly for their sanction, the decree of accusation passed without a discussion.

• The witnesses in support of the charges consisted principally of the chiefs of the municipality of Paris, who were the original accusers. But the defence which the prisoners made was so entirely destructive of the accusation, that though the judges and the jury had bound up their nature to this execrable deed; though the audience, like the tribunes of the jacobins and the convention, were hired to applaud this crime, the eloquence of the accused drew iron tears down their cheeks, and convinced the whole tribunal of the infamy and falshood of the charges. Imagine the remorse with which the minds of the jury must have been wrung when their employment compelled them to dress out matter for condemnation from the absurd and lying fables of the conspirators, who were called as witnesses to the indictment; while, to the demonstration even of the most perverse and ignorant, the prisoners refuted every charge with triumph on their accusers; and if any suspicion had existed with respect to their patriotism or love of the republic, the prosecution would have served to dispel it.

• The judges, as well as the jury, although determined to execute their atrocious commission, saw that the defence of the prisoners would carry conviction to the minds of the audience, who, notwithstanding their being hired by the accusers, began to shew signs of compassion.

The

The court, therefore, wrote to the convention to inform them, that if the trials were permitted to proceed, the formality of the law would reduce them to extreme difficulties; and observed, that in a revolutionary process it was not necessary to be incumbered with troublesome witnesses, or a long defence. This humane epistle was supported by a deputation of the jacobins, who spoke a still plainer language, by demanding a decree, that the accused should be condemned whenever the jury should feel themselves "sufficiently instructed," without attending to the whole of the charge, or hearing what the prisoners might have to allege in their defence. To this measure the society was urged by the municipal witnesses, who were stung with shame at seeing their perjuries unveiled.

The decree, empowering the jury to stop the prosecution at whatever period they thought proper, was virtually pronouncing the sentence of death: and the tribunal, releasing themselves from the torture they were compelled to suffer, while their consciences were every hour more and more loaded with the conviction of the innocence of the victims whose judicial murder they were bound to perpetrate, lost no time in declaring that they were sufficiently instructed.

Alas! in what were "they sufficiently instructed?" That the men they were going to condemn, were those who were the most distinguished for talents, and most devoted to the establishment of the republic, of which they were the founders. Were not this sanguinary jury sufficiently instructed, that it was for their virtues, and not their crimes, that these victims had been dragged before them? and yet, with all this conviction on their minds, they coolly commanded the murder.

This atrocious condemnation was remonstrated against by the prisoners in vain. In vain they alleged, that against some of them no evidence whatever had been heard; that their names had scarcely been mentioned at the tribunal; and that, whatever pretence the jury might have for calling themselves sufficiently instructed respecting the rest, they could not be informed of the crimes of those against whom no witnesses had appeared. The court sheltering themselves under the sanction of a decree, were little inclined to give the reasons of their conviction; and therefore replied to the arguments of the prisoners, by ordering the military force to take them from the tribunal. Valazé, in a transport of indignation, stabbed himself before the court. Brissot, Vergniaud, Genfonne, La Source, Fonfrede, Sillery, Ducos, Carra, Duperret, Gardien, Duprât, Fauchet, Beauvais, Duchastel, Mainvielle, La Caze, Le Hardy, Boileau, Anteboul, and Vigée, were led to execution on the following day. Vergniaud, having a presage of his impending fate, had early provided himself with poison; but finding that his young friends Fonfrede and Ducos, who he had some hope would be spared, were companions of his misfortune, he gave the phial to the officer of the guard, resolving to wait the appointed moment, and to perish with them.

They met their fate with all the calm of innocence, and breathed their last vows for the safety and liberty of the republic. Those who were the melancholy witnesses of their last hours in prison, love to relate how they spoke, and felt, and acted. I have been told by one who was their fellow-prisoner and friend, that their minds were in such a state of elevation, that no one could approach them with the common-place

place and ordinary topics of consolation. Brissot was serious and thoughtful, and at times an air of discontent clouded his brow; but it was evident that he mourned over the fate of his country and not his own. Genfonné, firm and self-collected, seemed fearful of fullying his lips by mentioning the names of his murderers. He did not utter a word respecting his own situation, but made many observations on the state of the republic, and expressed his ardent wishes for its happiness. Vergniaud was sometimes serious, and sometimes gay. He amused his fellow-prisoners at times with the recital of poetry which he retained in his memory, and sometimes indulged them with the last touches of that sublime eloquence which was now for ever lost to the world. Fonfrede and Ducos relieved the sombre of the piece by the habitual liveliness of their characters, although each lamented the fate of his brother to their respective friends, and sometimes shed tears over the distress and ruin of their wives and children; for both had young families and immense fortunes.*

We must not pass over the example of intrepid virtue in the death of madam Roland.

Vol. 1. P. 197. 'Immediately after the murder of the Gironde she was sent to the Conciergerie, like them to undergo the mockery of a trial, and like them to perish. When brought before the revolutionary tribunal she preserved the most heroic firmness, though she was treated with such barbarity, and insulted by questions so injurious to her honour, that sometimes the tears of indignation started from her eyes. This celebrated woman, who at the bar of the national convention had by the commanding graces of her eloquence forced even from her enemies the tribute of applause and admiration, was now in the hands of vulgar wretches, by whom her fine talents, far from being appreciated, were not even understood. I shall transcribe a copy of her defence taken from her own manuscript. With keen regret I must add, that some papers in her justification, which she sent me from her prison, perhaps with a view that at some happier period, when the voice of innocence might be heard, I should make them public; I was compelled to destroy, the night on which I was myself arrested; since, had they been found in my possession, they would inevitably have involved me in her fate. Before I took this resolution, which cost me a cruel effort, I employed every means in my power to preserve those precious memorials, in vain; for I could find no person would venture to keep them amidst the terrors of domiciliary visits, and the certainty, if they were found, of being put to death as an accomplice of the writer. But her fair fame stands in no need of such testimonials: her memory is embalmed in the minds of the wise and good, as one of those glorious martyrs who have sealed with their blood the liberties of their country. After hearing her sentence, she said, "Vous me jugez digne de partager le sort des grands hommes que vous avez assassinés. Je tâcherai de porter à l'échafaud le courage qu'ils y ont montré *."

* "You think me worthy, then, of sharing the fate of those great men whom you have assassinated. I will endeavour to go to the scaffold with the courage which they displayed."

* On the day of her trial she dressed herself in white; her long dark hair flowed loosely to her waist, and her figure would have softened any hearts less ferocious than those of her judges. On her way to the scaffold she was not only composed, but sometimes assumed an air of gaiety, in order to encourage a person who was condemned to die at the same time, but who was not armed with the same fortitude.

* When more than one person is led at the same time to execution, since they can suffer only in succession, those who are reserved to the last are condemned to feel multiplied deaths at the sound of the falling instrument, and the sight of the bloody scaffold. To be the first victim was therefore considered as a privilege, and had been allowed to madame Roland as a woman. But when she observed the dismay of her companion, she said to him, "*Allez le premier: que je vous épargne au moins la douleur de voir couler mon sang* *." She then turned to the executioner, and begged that this sad indulgence might be granted to her fellow sufferer. The executioner told her that he had received orders that she should perish first. "But you cannot, I am sure," said she, with a smile, "refuse the last request of a lady." The executioner complied with her demand. When she mounted the scaffold, and was tied to the fatal plank, she lifted up her eyes to the statue of liberty, near which the guillotine was placed, and exclaimed, "*Ah liberté, comme on t'a jouée* *!" The next moment she perished. But her name will be recorded in the annals of history, as one of those illustrious women whose superior attainments seem fitted to exalt her sex in the scale of being.

VOL. I. P. 211. * If France, during the unrelenting tyranny of Robespierre, exhibited unexampled crimes, it was also the scene of extraordinary virtue; of the most affecting instances of magnanimity and kindness. Of this nature was the conduct of a young man, who being a prisoner with his brother, happened to be present when the names of the victims were called over, who were summoned to appear the next day before the sanguinary tribunal. The young man found the name of his brother, who at that moment was absent, upon the fatal list. He paused only an instant to reflect, that the life of the father of a large family was of more value than his own: he answered the call, surrendered himself to the officer, and was executed in his brother's stead. A father made the same sacrifice for his son; for the tribunal was so negligent of forms, that it was not difficult to deceive its vigilance.

Many other narratives, equally with the preceding, adapted to excite in the reader's breast sentiments of admiration at the fortitude of the sufferers, and of indignation against the savage spirit to which they fell a sacrifice, the reader will find in the sequel.

The light in which miss W. views the parties of the jacobins and the girondists, and the manner in which she justifies her opinion, may be seen in the following extract.

* "Go first: let me at least spare you the pain of seeing my blood shed."

* "Ah liberty! how hast thou been sported with!"

Vol.

Vol. II. P. 76. ' While I am upon the subject of Marat and his friend, I cannot help observing, that nothing appears more strange to us in this country than the opinions which are formed in England of the public characters of France, not by the enemies but by the friends of the french revolution. That Brissot, Guadet, Vergniaud should receive no incense of applause from those who perhaps lament that the king's castle of the Bastille was overthrown, is natural; but when we hear Mr. Sheridan speak in the house of commons of the *faction of the Gironde*, and when we read in Mr. Gilbert Wakefield's answer to Mr. Pain's pamphlet his remark upon the *brissotine faction*, we are filled with astonishment. They might with as much propriety talk of the faction of Sydney, of Russel, and of Hampden. Such observations are blasphemies indeed from the lovers of liberty; they who ought to pronounce with veneration the names of those illustrious martyrs, who after the most honourable struggles for their country, shed their blood upon the scaffold in its cause, with heroism worthy of the proudest days of Greece or Rome. But though the iron sceptre of revolutionary government has restrained the groans, the lamentations, of a mourning nation for the fall of its best defenders; and though the slavish pen of the *Moniteur*, from which Europe received french intelligence, applauded the assassins of liberty; though Brissot, it was asserted, had filled his coffers with english gold, while his widow was languishing with an infant at her breast, with no other nourishment than bread and water, in one of the dungeons of Robespierre, and at this moment exists with three children "steeped in poverty to the very lips;" yet with becoming pride disdaining to solicit support, till the memory of her husband has received, as it shortly will do, some mark of public atonement and public honour; history will do justice to his character—history will judge between Brissot and Robespierre, between the gironde and the mountain. History will not confound those sanguinary and ambitious men who passed along the revolutionary horizon like baneful meteors, spreading destruction in their course, with those whose talents formed a radiant constellation in the zone of freedom, and diffused benignant beams over the hemisphere till extinguished by storms and darkness.'

Referring the reader to the volume for further historical details, we shall only protract this article so far as to add the writer's general remarks at the close.

Vol. II. P. 211.—" In the first days of the revolution, when liberty and philosophy went hand in hand together, what a moral revolution was instantly effected throughout Europe, by the sublime and immortal principles which this great change seemed about to introduce into government! But what eternal regrets must the lovers of liberty feel, that her cause should have fallen into the hands of monsters ignorant of her charms, by whom she has been transformed into a fury, who, brandishing her snaky whips and torches, has enlarged the limits of wickedness, and driven us back into regions of guilt hitherto unknown!

' So unexampled are the crimes which have been committed, that it will require stronger evidence than the historian is commonly bound to produce, to persuade future generations of their reality. Alas! but a faint outline has been drawn of this terrifying picture, over which the friend of liberty would, if it were possible, like the recording

ing angel, drop a tear, that might blot it out for ever.—“ If some sweet oblivious antidote” could drive from my brain the remembrance of these things, and from my heart the feelings that oppress it, as well as from the knowledge of the world, I should be tempted to snatch from the enemies of liberty the triumph they assume from this mournful history. But these horrors must stain the page of the revolution for ever. The bloody characters must remain indelible on the wall, a dreadful, but instructive lesson to future ages, and to those countries which are destined to labour through revolutions, and who will learn, while they contemplate this terrific chart, how to avoid the rocks on which liberty has been nearly wrecked.

Dreadful indeed has been the crisis we have passed! yet it is some consolation, amidst this mighty mass of evil, that France is at length beginning to learn wisdom from the things she has suffered. France no longer looks around to find apologies for the crimes that have been committed: she herself holds up the criminals to the world. She boasts not of her victory over Europe armed against her rights; but she triumphs in the conquests she has made over herself. It is some relief, while I am struggling through the gloomy history of these horrors, that I see again the dawn of that glorious light which will chase them away. The last stroke has been given to that vile and degrading system, which ignoble usurpers had framed: we may now approach the altar of liberty with confidence and hope; the hideous spectres that haunted it have fled for ever; and its incense in future will rise grateful to heaven, and spread fragrance over a regenerated land.’

ART. IX. *An Appeal to Impartial Posterity, by Citizenness Roland, Wife of the Minister of the Home Department; or, a Collection of Pieces written by her during her Confinement in the Prisons of the Abbey, and St. Pelagie. Published for the Benefit of her only Daughter, deprived of the Fortune of her Parents, whose Property is still in Sequestration. Part I. Translated from the French. 8vo. 188 pages. Price 3s. 6d. sewed. Johnson. 1795.*

THE name of madame, or citizenness, Roland, is well known. It appears from facts already before the public, that she possessed a mind uncommonly vigorous and masculine; and her situation as wife of the minister Roland, in a moment of much business and great peril, called forth all her energy, and displayed talents, which will not fail to rank her among the distinguished ornaments of her sex. While her husband continued in office, she assisted him in his political labours, and by her uncommon exertions, rendered herself the centre of a numerous groupe of enthusiastic admirers. Upon the prevalence of the sanguinary party of Danton and Robespierre, when Roland escaped the pursuit of his enemies, his wife was seized and imprisoned. During the first part of her imprisonment, she employed herself in writing details of all the facts, and all the persons, connected with public affairs, which her situation had brought to her knowledge. When she had completed these, she entrusted them to a friend [whom we since learn to have been miss Williams], who was soon afterwards put under arrest, and, in her apprehension for her safety, threw the manuscript into the fire. The loss of these papers, as may

be easily conceived, occasioned citizenness Roland great vexation: they were, as she calls them, the anchor to which she had entrusted the justification of her memory, and that of many other persons for whom she was deeply interested. She, however, in some measure repaired the loss, by drawing up the papers which form the first part of this publication. Her leading object doubtless was, to make her appeal from the injustice of her contemporaries to the justice of posterity. It clearly appears, however, through the whole of these papers, that she was not influenced solely by a regard to her own reputation, but was also animated by the desire of repelling the charges brought against her husband, and vindicating his memory. The papers are drawn up with all that freedom and energy, with which the writer's character was so strongly marked, without study, without reserve, without restraint; they develop the strong conceptions of a feeling, well informed, and resolute mind in the most trying situation, and therefore cannot fail in an uncommon degree to interest the feelings of the reader.

This first part of citizenness Roland's appeal consists of historical memoirs, and characters and anecdotes. These memoirs contain a circumstantial narrative of the steps which she took to save her husband from the resentment of his enemies, and of her own arrest and imprisonment in the abbey. The following extract from this narrative exhibits a striking example of magnanimity. P. 22.

‘ We arrived at the abbey, the theatre of those bloody scenes, the revival of which the jacobins have for some time preached up with such fervour. The first objects, that presented themselves to my sight, were five or six field beds, occupied by as many men, in a gloomy chamber. As soon as I had passed the wicket, all seemed in motion; and my guides made me ascend a dirty narrow staircase. We came to the keeper, in a sort of little salon, which was tolerably clean, where he offered me a couch. ‘ Where is my chamber?’ said I to his wife, a corpulent woman, with a good countenance.—‘ Madam, I did not expect you: I have no one ready: in the mean time you will remain here.’—The commissioners went into the adjoining room, directed an entry of their mandate to be made, and gave their verbal orders. These, I afterwards learnt, were very rigid, and often renewed afterwards, but they durst not give them in writing. The keeper knew his trade too well, literally to pursue, what he was under no obligation to follow. He is an honest man, active, obliging, and in the exercise of his office leaves nothing for justice or humanity to desire.—‘ What would you choose for breakfast?’—‘ A little capillaire.’

‘ The commissioners withdrew, observing to me, that Roland ought not to have absconded, if he had been innocent.—‘ When a man, who has rendered such important services to the cause of liberty, is exposed to suspicion; when a minister, whose conduct has been so open, and accounts so clear, is become an object of detestable calumny, and the bitterest persecution; it would be strange, if he did not withdraw himself from the last extremities of

of envy. Just as Aristides, severe as Cato, to his virtues he is indebted for his enemies. Their fury knows no bounds: let them satiate it on me: I defy it's power, and to it I devote myself. It is incumbent on him, to save himself for the sake of his country, to which he may yet be capable of rendering important service."—The gentlemen were a little confounded; made me no answer but a bow; and departed.

' Whilst I breakfasted, a bed-chamber was hastily put in order, into which I was introduced.—" You may remain here, madam, the whole day; and if I cannot get ready an apartment for you this evening, as I have a great many persons in the house, a bed shall be made up in the salon."—The keeper's wife, who said this to me, added some civil observations on the regret she felt, whenever a person of her own sex arrived, subjoining: " for they have not all your serene countenance, madam."—I thanked her with a smile; and she locked me in.

' Thus, then, I am in prison; said I to myself. I sat down, and gave myself up to profound reflection. The moments that followed I would not exchange for those, which others would esteem the most happy of my life. Never will they be erased from my memory. They enabled me to feel, in a critical situation, with a stormy, precarious period in view, all the value of honesty and fortitude, in the sincerity of a good conscience, and the strength of a courageous mind. Hitherto, impelled by circumstances, my actions, in this crisis, had been the result of a lively sentiment, hurrying me away. How grateful to find it's effects justified by reason! I recalled to my mind the past: I weighed the events of the future: and if, listening to a heart of sensibility, I found an affection too powerful, I discovered not one, that could suffuse my cheek with a blush, not one, but served as aliment to my courage, not one, but that courage could subdue. I devoted myself, if I may so say, voluntarily to my destiny, whatever it might be: I defied it's rigour: and my mind settled itself in that disposition, where it seeks nothing more than to employ the present well, without anxiety about any thing farther.'

The rest of this narrative, and particularly the letters which citizeness Roland wrote to the convention, and to her section, indicate great firmness and strength of mind.

In the course of the relation, the writer takes a retrospect of Roland's public conduct, from the time when, as inspector of commerce and manufactures in Lyons, he came to Paris in 1791, to impart to the constituent assembly the situation of that generality, to the time when he was dismissed from the ministry; in which many incidents and remarks are introduced, that may serve to cast light upon the secret history of the french revolution. Citizeness Roland appears to have been a shrewd and penetrating observer of characters. The following is her account of the celebrated, unfortunate Brissot. P. 52.

' The simple manners, natural negligence, and ingenuous frankness of Brissot, appeared to me in perfect harmony with the austerity of his principles: but I found in him a sort of levity of mind

and disposition, which was not equally suitable to the gravity of a philosopher. This always gave me pain, and of this his enemies always took advantage. In proportion as I became more acquainted with him, I esteemed him more. It is not in human nature to combine more complete disinterestedness with greater zeal for the public welfare, or to pursue the general good with more entire forgetfulness of self: but his writings are better fitted than his person to effectuate it; for they carry all the authority, which reason, justice, and intelligence can impress; whilst personally he can assume none, for want of dignity. He is the best of men: a good husband, an affectionate father, a faithful friend, a virtuous citizen: in society as gentle, as his temper is easy, confiding to imprudence, gay, simple, and ingenuous as at fifteen: he was framed to live with the wise, and to be the dupe of the wicked. Learned in the science of law, inclined from his youth to study the relations of society, and the means of human happiness, he has formed a sound judgment of man, yet is totally unacquainted with men. He knows, that vices exist; but he cannot believe any one vicious, who speaks to him with an open countenance: and when he has discovered a person to be so, he treats him as an idiot, who is to be pitied, without mistrusting him. Of hatred he is incapable: you would say his mind, with all its sensibility, possesses not sufficient firmness for a sentiment of such energy. Extensive in his knowledge, he writes with extreme facility, and composes a treatise, as another would copy a song: hence the discriminating eye detects in his works the hasty touch of a quick, and often light mind, though the matter is excellent. His activity and good-nature, rejecting nothing he imagines to be of utility, have given him an appearance of meddling with every thing; and have led them to accuse him of intrigue, who wanted to accuse him of something. It is laughable, to call such a man an intriguer; who never thinks of himself, or those belonging to him; who is equally incapable, and averse, to study his own private interest; and who is no more ashamed of poverty, than he is afraid of death, thinking both the one and the other the usual rewards of public virtue.

Describing Roland's colleagues in office, the author gives the following sketch of the character of Dumouriez. p. 69.

* *Dumouriez* had of what is called parts more than all, and of morality less than any one of them. Diligent and brave, a good general, an able courtier, writing well, delivering himself with fluency, and capable of great undertakings, he wanted only more consistency of mind, or a cooler head to follow the plan he had conceived. Pleasant with his friends, and ready to deceive them all; gallant with women, but by no means calculated to succeed with those, whom a tender intercourse might seduce; he was formed for ministerial intrigue, and a corrupt court. His brilliant qualities, and the interest of his fame, gave room for a persuasion, that he might be employed with advantage in the army of the republic: and perhaps he would have proceeded in the right path, if the convention had been prudent; for he is too
able

able not to act like an honest man, when it would promote his interest and reputation.'

The ministers frequently assembled at the house of Roland, and debated on affairs in the presence of his wife. A remark, which she makes on their meetings, discovers a sound and penetrating judgment. P. 74.

'I could never have believed, had not circumstances brought me to experience it, how rarely correctness of judgment and firmness of character are to be found; consequently how few men are fit for the management of affairs, and still less to govern. Would you have these two qualities united to perfect disinterestedness in one man, he is the phoenix, scarcely possible to be found. It is no longer surprising to me, that men superiour to the vulgar, and placed at the head of empires, commonly entertain a sovereign contempt for their species: it is the almost inevitable consequence of an extensive knowledge of the world; and to escape the faults, into which it may lead them, to whom the happiness of nations is entrusted, requires an extraordinary fund of philosophy and magnanimity.'

Danton is described as a man of deep intrigue and unbounded avarice. After going to Belgium to augment his treasure, it is asserted, that he had the boldness to avow a fortune of 1,400,000 livres, about 58,333l. After this he drew 100,000 crowns (20,833l.) out of the public treasury, under different pretences, without rendering any account to the assembly; and to the counsel only saying, that he had given 20,000 livres to one, ten to another, &c. for their patriotism. In the sequel, many particulars of the conduct of Danton and his associates, respecting the massacre of the second of September are detailed. An incident, enough to make the reader thrill with horror, is thus related. P. 106.

'In the suburb of St. Germain there is a house of confinement, to receive prisoners which the Abbey cannot admit, when it is already full; and the police chose Sunday evening to remove them, the instant before the general massacre began. The assassins were ready; fell upon the hackney coaches, of which there were five or six; and stabbed, and murdered, with sabres and pikes, all that were in them, in the middle of the street, and unchecked by their doleful cries. All Paris witnessed these terrible scenes, perpetrated by a small number of cut-throats: so small, that there were scarcely more than a dozen at the Abbey, the gate of which was defended, notwithstanding the requisitions made to the commune and the commandant, only by two national guards. All Paris suffered them to go on—all Paris was accursed in my eyes, and I could no longer entertain hopes of the establishment of liberty amongst cowards, insensible to the last outrages against nature and humanity, frigid spectators of crimes, which the courage of fifty armed men could with ease have prevented.'

Under the head of anecdotes will be found many bold sketches and striking facts.

Petion is characterized as an honest man, but too unsuspicious and peaceable to foresee or allay a storm; Pache as a man of such

deep hypocrisy, that it was no shame to be duped by it, because to be capable of suspecting another of it would prove a man wicked: Barbaroux as a man pregnant with knowledge, enamoured of independence, habituated to application, and formed to shine in a happy republic: Louvet as a man of feeling, a good citizen, and a vigorous writer; one whose able hand can alternately jingle the bells of folly, direct the graver of history, and launch the thunder of eloquence. We shall copy more at large the well drawn character of Buzot. p. 123.

* Buzot, of a lofty character, proud mind, and boiling courage, susceptible, ardent, melancholy, and indolent, cannot but sometimes run into extremes. A passionate admirer of nature, feeding his imagination with all the charms it offers, and his mind with the most affecting principles of philosophy, he seems formed to taste and impart domestic happiness: he would forget the whole world in the placid enjoyment of private virtues with a heart worthy of his own. But, thrown into public life, he is sensible only to the laws of rigid equity, and defends them at all hazards. Easily roused to indignation against injustice, he attacks it with ardour, and is incapable of making terms with guilt. The friend of human nature, susceptible of the tenderest feelings, capable of the sublimest flights and most generous resolutions, he cherishes mankind, and can sacrifice himself as a true republican: but a severe judge of individuals, and difficult in the choice of the objects of his esteem, he bestows it on very few. This reserve, added to the energetic freedom, with which he expresses himself, has made him be accused of haughtiness, and begotten him enemies. Mediocrity scarcely ever forgives merit: but vice detests and persecutes that courageous virtue, which declares war against it. Buzot is the gentlest man on earth to his friends; and the roughest adversary to knaves. Whilst yet young, the ripeness of his judgment, and purity of his morals, obtained him the esteem and confidence of his fellow-citizens. Both their confidence and esteem he justified, by his devotion to truth, and his firmness and perseverance in speaking it. Ordinary men, who depreciate what they cannot attain, treat his penetration as reserve, his warmth as passion, his strong ideas as flights of fancy, and his opposition to every kind of excess as a revolt against the majority. He was accused of *royalism*, because he asserted, that morals were necessary in a republic, and that nothing should be omitted to maintain or correct them; of *calumniating Paris*, because he abhorred the massacres of september, and ascribed them solely to a handful of cut throats hired by robbers; of *aristocracy*, because he would have called the people to the exercise of it's sovereignty in passing judgment on Lewis XVI; of *federalism*, because he claimed the maintenance of equality between all the departments, and stood up to oppose the municipal tyranny of an usurping commune. These were his crimes. He had also his faults. Possessing a nobleness of countenance, and elegance of shape, in his dress he preserved that attention, neatness, and decorum, which announce a love of order, a taste and feeling of propriety,

propriety, and that respect which a man of education [*l'homme honnête*] owes to the public and to himself.'

We must not deprive our readers of the singular pleasure of contemplating in the following anecdote, an example of disinterested patriotism, before which the curii and the decii of antiquity may hide their diminished heads. P. 141.

'Grangeneuve is the best of mankind, with a countenance of the least promise. His understanding is of the common level; his mind, truly great; and he performs noble actions with simplicity, and not in the least suspecting, what they would cost any other than himself.

'In the course of July, 1792, the conduct and disposition of the court indicating hostile designs, every one talked of the means of preventing or frustrating them. On this subject Chabot said, with the ardour which proceeds from a heated imagination, not from strength of mind, it was to be wished, that the court might attempt the lives of some of the patriotic deputies; as this would infallibly cause an insurrection of the people, the only mean of setting the multitude in motion, and producing a salutary crisis. He grew warm on this head, on which he made a copious harangue. Grangeneuve, who had listened to him without saying a word, in the little society where the discourse took place, embraced the first opportunity of speaking to Chabot in private. "I have been struck with your reasons;" said he: "they are excellent: but the court is too sagacious, ever to afford us such an expedient. We must make it ourselves. Find you men to strike the blow: I will devote myself as the victim."—"What! you will * * * *?"—"Certainly. What is there so strange in it? My life is of no great utility: as an individual I am of little importance: I should be very happy, to sacrifice myself for my country."—"Ah, my friend, you shall not do it singly:" exclaimed Chabot, with a look of enthusiasm: "I will share the glory with you."—"As you please: *one* is enough: *two* may be better. But there will be no glory in the business: for it is necessary, that it remain a secret to all the world. Let us think, then, of the means of carrying it into execution."

Chabot took upon himself this charge. A few days after, he informed Grangeneuve, that he had found instruments for the purpose, and all was ready.—"Very well: let us appoint the time. We shall be at the committee to morrow evening: I will leave it at half after ten: we must go through some street little frequented, in which you must post your men. They must take care to shoot us dead at once, and not maim us only."—The hour was fixed: the circumstances were settled. Grangeneuve went to make his will, and arranged some domestic concerns, without any bustle; and was punctual to the appointment. Chabot did not yet appear. The hour came; and he did not arrive. Grangeneuve concluded, that he had given up his design of taking a share in the business: but supposing, that it would be carried into execution on himself, he departed, took the road agreed on, traversed it slowly, met no person, repassed it a second time, for fear of any mistake, and was obliged to return home safe and

found, dissatisfied with having made all his preparations in vain. Chabot framed some paltry excuses, to prevent Grangeneuve from upbraiding him; and fully displayed the poltrony of a priest, with the hypocrisy of a capuchin.

This work will consist of four parts. The second will contain several detached pieces respecting the events of the revolution, and the papers that relate to the death of citizeness Roland; the third and fourth will contain her private life, written after the manner, and with the intention, of the confessions of Rousseau, to which will be added, some familiar letters. This first part will, we doubt not, make it's reader impatient for the rest, which we understand are now translating into english, and will very soon be published.

E. D.

POETRY. THE DRAMA.

ART. X. *The Poems of Walter Savage Landor.* 8vo. 217 pages. Price 4s. Cadell. 1795.

POETS have commonly flattered themselves with the hope of immortality; and vanity has incessantly repeated the Horatian boast,

Exegi monumentum ære perennius.

Not so the author of these poems; his modest prayer is only that his verses may live beyond the present reign, and it is thus expressed in his *Invocation to the Muses*. P. 121.

‘Tho’ Helicon! I seldom dream
 Aside thy lovely limpid stream,
 Nor glory that to me belong
 Or elegance, or nerve of song,
 Or Hayley’s easy-ambling horse,
 Or Peter Pindar’s comic force,
 Or Mason’s fine majestic flow,
 Or aught that pleases one in Crowe—
 Yet thus a saucy suppliant bard!
 I court the muse’s kind regard.
 “O! whether, muse! thou please to give
 My humble verses long to live;
 Or tell me the decrees of fate
 Have order’d them a shorter date—
 I bow: yet O! may every word
 Survive, however, George III.”

We see no reason to apprehend that this humble petition will be refused; for though we do not find in these poems the traces of that patient industry, which fixes the stamp of faultless accuracy upon every line, we discover many proofs of ready invention, bold fancy, a good acquaintance with ancient poetry, and a copious command of poetical language. The pieces are of various kinds, and the volume is divided into three books. The first contains a long poem in three cantos, entitled the Birth of Poesy; an Apology for Satire; Pyramus and Thisbe; Abelard to Eloise, and a few shorter pieces. Of the first and principal poem it is not very easy to develop the plan. It is not so properly an investigation

vestigation of the origin of poesy, as a celebration of it's praise, under the different forms in which it appeared in ancient times. Supposing poesy to have been the offspring of religious gratitude, the first pastoral poets are represented as celebrating the praises of the Creator, and after the mosaic account, singing of the creation of man and woman, their happiness in Paradise, and their fall: these are described, if not in the majesty of miltonic verse, however in pleasing rhymes. The poet, still following the ancient hebrew Scriptures, and in imitation of the 137th Psalm, proceeds to represent poesy as employed in deploring the babylonish captivity. From the ancient hebrew song the poet passes on to the remains of early grecian poetry. He sings the praises of Orpheus, relates the tale of his descent into hell, and gives an imitation of the spurious Palinodia of Orpheus, preserved after Aristobulus, a jew, by Eusebius, in which Orpheus is supposed to instruct Musæus in the doctrines of a chaldean, originally written by the command of God on two tablets of stone. The subject of the *second* canto are the death of Orpheus; the vengeance of Hercules; the hymn of Lynas over their tombs; the epic song of Homer; and the dying complaint of the despairing Sappho.

The *third* canto recites the martial songs of Alcæus and Tyrtaeus, and the moral strains of Mimnermus; and celebrates the praises, and deplors the fate, of the gay and sportive Anacreon. On the latter subject the author seems to write peculiarly *con amore*. The playful descriptions and the bold sentiments of the following passage, form a striking contrast. p. 52.

‘ Not thus Anacreon: he, amid the groves
Of echoing Teos, warbled wildest loves.
But never there the fiend fierce Envy shook
Her snakes voluminous, with ghastly look.
His verse subdued her rage, his verse disarm’d
Her horrid crest, nor dared she thence be charm’d:
But, when afar she heard the lovely youth,
She bit her lips with fiery venom’d tooth.
While he, with pleasing wiles and amorous lay,
Beheld his roses bloom, his doves and cupids play.
Anear, with radiant eye and dimpled smile,
Appear’d the goddesses of the cyprian isle:
Blest in immortal youth: her snowy waist
Nectar bedew’d, and myrtle wreaths embraced.
Lo! ’neath her feet, and round her shady court,
Graces unveil’d and glowing loves disport.
Some on her heaving breast, and temples, twine
With apt device, the tendrils of the vine.
Some, tired by play, in pleasing languor, seize
Her purple tunic or her polish’d knees.
The violet thus, unconscious rival! blows
Beneath, and woodbines cling around the rose:
Insinuate, here and there, a thousand arms,
Fill their pink horns with nectar from her charms—
And fill again—the buzzing bee, their guest,
Enjoys the present in the future feast;

While

While they, inebriate by the luscious gale,
Fall to the earth, and moralize a tale.

‘ But hark! what music on the zephyr floats
In sprightly cadences! in honey’d notes.
Sounds such as these were heard from Memnon’s fane
When Sol first darted on the dewy plain;
While mighty Thebes the boast of Egypt stood,
Nor proud Cambyfes raged for gold or blood.
I know the lay: divine Anacreon sings,
And cupids waft it, on applausive wings:
Thro’ crystal cups, wherewith the board is crown’d,
They urge the gently-undulating sound.
His twofold tribute, there, Apollo pays—
Fills with vibrations soft, and tender-twinkling rays.
As moves the wine, the lucid beams it buoys
With placid surge, and darts delicious joys.
There loves, on tiptoe, flutter round the brim,
Or stand aside it, and with garlands trim.
One, ever playful, ’cross the surface blows
The lucid concave of a shedded rose.
Another, bending deeper o’er the fide,
Sips up with rapture the receding tide.

‘ Thus liv’d Anacreon: hence the spirits flow’d
That blest the damsel, or inspired the ode.
Nor less delighted passed the hours away,
When envious time had turn’d his temples grey.
Strength still was *his*; tho’ ne’er *his* hands imbued
Aught but the purple vine’s delicious blood;
And Bacchus only e’er that strength subdued.
Bacchus the giants from Olympus drove
Usurping impiously the throne of Jove.
Bacchus victorious o’er the lybian bands
Broke their fierce rage, and stain’d their reeking sands.
All cruel wars the teian bard resign’d
That tend to slaughter, and enslave mankind.
In willing fetters he his captives chain’d,
Fear’d less than kings, more justly firm he reign’d.

‘ O lust of empire! brutal thirst of war!
Which fiends delight in, gods and men abhor.
Curst be the tyrant, blotted be his name
With blackest horror by avenging fame,
Whose car impetuous dire ambition drove
To burst the bonds of friendship and of love.
What, tho’ the creatures whom his bounty feeds
Attend his councils, and approve his deeds:
What! tho’ the sword, unsheath’d at his command,
Spread them and root them in the passive land.
—Britons! at last will come the fated hour
With ample vengeance for abuse of pow’r.
Then shall those courtiers, far beyond his call,
Hide their devoted heads and tremble at the fall.
No wonted solace *then* shall calm his sighs,
No hand obsequious close his haggard eyes!

'Tis past : but millions whom he once oppress'd
Still bid the earth lie heavy on his breast.
While yet his bays are green ; while high-toned verse
With drums and trumpets thunder o'er his herse ;
Beyond the confines of the gloomy grave,
He feels the sigh he forced, the stab he gave.'

The next piece is a political satire, of which the author's own account is, that it commemorates actions the most wicked that have ever disgraced human nature ; actions which, far from being of a temporary moment, will consign to eternal infamy their authors and supporters. The following lines may serve as a specimen of this piece : p. 62.

' Me Murder frightens, tho' a kingly vest
Flow to her feet, or cassoc hide her breast.
Alike I shudder if she tinge the plain
Of black Mozambic or meand'ring Seine.
Invidious gods ! why boasts the brave Dundas
A heart of iron and a face of brass :
Alike neglectful hears immortal Pitt
The negro's wailing or the poet's wit.
While we, alas ! whose tears, whose numbers flow
Soft as the vernal show'r, or melted snow,
With piercing anguish view the dying slave
Chain'd from the blessings frugal nature gave.'

The poem entitled Pyramus and Thisbe is founded on the story of Ovid, but considerably altered in the plan. Of the epistle of Abelard to Eloisa the author speaks with diffidence ; and he will not be surpris'd if it should not be able wholly to overcome the disadvantage, under which every attempt of this kind must labour, from the reader's recollection of Pope's Eloisa to Abelard.

The second book of these poems consists of satirical verses, epigrams, and anacreontics, with notes to illustrate 'The Birth of Poesy.' Our readers will be amus'd with the following jeux d'esprit. p. 124.

' DEBATE BETWEEN AN OXONIAN AND CANTAB.

' 'Twas market-day : the farmers met :
Brown jugs along the board were set :
And milk-white pipes in long array,
Foretold a comfortable day.
A pair of parsons, loose from college,
Come in : their theme our seats of knowledge.
But, à propos, the muse premises
One was from Cam and one from Isis.
When thus the former, I confess
Bays hide Oxonia's nakedness.
I grant her due ; for who would hinder
From West the very wreaths of Pindar ?
The Wartons, too, - in yonder grove,
Like the ledean twins of Jove,
Prove daily their superior worth
O'er poets militant on earth.

Yet

Yet, what is poetry a noise
That captivates the ear of *boys*.
But, sir! the nobler praise is Cam's
Of riddles, puns, and epigrams.
Lord help you, sir, and *his* divines
Can make a circle of straight lines :
While yours employ their sordid cares
On bible-reading and on pray'rs.
'This truth severe too well I know !
Oxonia's pupil long ago :
But now, embracing alma mater,
I learn to pity more than hate her.
However, sir! since both I tried,
My statement cannot be denied."

' He spoke : the rival smiles and bows ;
Then tells " *a tale of calves and cows.*"

' Two cows had each a calf, but one
—Nay stop, sir! till my tale is done—
Soon after died : without complaining
The farmer kept the one remaining.
Nurst by *one* mother, fed by *two*,
Surprizingly the creature grew.
Well! and what then? Why *then*, I weep,
A greater calf was never seen.'

P. 126.—' EXPLANATION OF A GREEK PROVERB.

" *Gods play at ball with us poor men.*"
—Thus an outrageous sophist ran on—
Kings, who do *now*, what gods did *then*,
'To save their fingers call for cannon.'

' ON A QUAKER'S TANKARD.

' Ye lie, friend Pindar! and friend Thales!—
Nothing so good as water? ale is.'

P. 133.—' ON TUCKER'S TREATISE CONCERNING CIVIL GOVERNMENT, IN OPPOSITION TO LOCKE.

' THEE, meek Episcopy! shall kings unfrock
Ere Tucker triumph over sense and Locke.'

The *third* book contains several latin poems, and a latin discourse, in prose, entitled *Latine Scribendi Defensio*. These pieces will give the learned reader no unfavourable idea of the author's scholarship; but we have already extended this article so far, that we have only room for the following lines :

P. 194.—AD GALLIAM, GERMANIS ALIISQUE VICTIS HOSTIBUS.

' Gallia! libertate ardens, et lassâ triumphis,
Intrepidâ vibras tela tremenda manu.
Scilicet agnoscunt jam jam tua jura tyranni,
Et reboant vinctæ sub pedibus furia.
En! iterumque vocas ad pectora mitia natos,
Multa dolens veteres deseruisse lares :
Ecce simul, belli lætata recedere fluctus,
Florifero properat Copia pulchra sinu.

Sic ubi prouerint ignotis montibus imbres,
Undique Memphiacis expatiantur agris:
Flava Ceres atri sequitur vestigia Nili,
Et Jocus, et Ritus, et Charites, et Amor.'

ART. XI. *A Poem, written towards the close of the Year 1794, upon a Prospect of the Marriage of the Prince of Wales.* By the Rev. J. Hurd, B. D. Professor of Poetry, in the University of Oxford. 4to. 15 Pages. Price 1s. 6d. Johnson. 1795.

FROM a professor of poetry in the oxonian school, the public will, of course, expect loyalty; from the author of "The Village Curate," "Tears of Affection," and other charming productions, they will expect poetry: of both, a large portion will be found in these verses. —The writer's reverence for monarchy has carried him farther than we can think consistent with that love of freedom, which has been the boast of Britain, when it has prompted him to pray for the restoration of monarchy to France, and to say,

'Return those happy days, when willing France
Welcom'd her Antoinette, as Britain now
Brunswick's fair issue to her laughing isle.'

To the following prayer, however, for the happiness of the prince, and for peace to his country, no briton will refuse his amen.

P. 14.—'Prince, be thy fortune as thy father's fair,
And share, like him, whatever bliss can flow
From life connubial. And while thou apart
Sweet peace domestic, peace as sweet enjoy
Britannia rescued from her ancient foe
By her own awful arm. An iron sleep
Close the grim ports of war. An iron sleep
Fall on his bulwarks. His infernal throat
That erst breathed fire and cloud voluminous,
Scaring the nations with gigantic boast
And instant thunderbolt, in silence dread
Lie slumber-seized; and undisturb'd her web
'Cross the still battlement Arachne weave.'

The bold imagery of the preceding lines, the reader will not fail to remark, and admire. Through the poem several passages of equal merit are dispersed; and the whole performance, though it bears more marks of labour and art, than any of the author's former poems, is stamped with the peculiar characters of genius. The invocation to winter, with which the poem opens, is so full of poetical beauty, that we must present it to our readers.

P. 1.—'Season of darkness and contracted day,
Inclement Winter, whose approaching foot
Treads on the heel of Autumn, pause, nor strew
With thy rude gust the ill-surviving leaf
Which hangs discoloured upon hill and vale.
Still let the mellow-beam'd october orb
Protract its influence, and unobscured
Shed softest comfort round us, till decay

See

Seem lovely, and the sickly hues of earth
 Resigning all her beauty, please not less
 Than the mild exit of the tranquil sage
 Who smiles and disappears, and his white locks
 Contented yields to the none-sparing grave.
 Impending season, to the frozen north
 Bid thy strong gale and low redundant cloud,
 Whose gloom down-stooping ev'ry hill-top sweeps,
 Retreat. O'er hyperborean regions shed
 Thy feathery show'r, and drift it with thy breath.
 Bind other streams with ice, and other lakes
 Make firm as rock with thy congealing frown.
 Elsewhere be tyrannous, but gentle here.
 Here smile serene, and let incautious spring,
 Decoyed or e'er her season, on thy brow
 An odorous chaplet place of early buds,
 And deck with blossoms thy snow-sprinkled crown.
 Be gay, dull season, and inspired at length
 By ling'ring autumn and returning spring
 Learn all their dance and be as brisk as they.
 Let the cold sceptre from thy hand depart,
 And spring be queen instead, to welcome home
 Brunswick's fair daughter, and before her strew
 All vernal beauty on the british shore.'

ART. XII. *The Mæviad.* By the Author of the *Baviad*. 4to. 62
 Pages. Pr. 3s. Nicol. 1795.

LITERARY coxcombs, who in search of novelty and brilliancy abandon common sense, are certainly proper objects of satire: and the author of the *Baviad* was generally acknowledged to have deserved well of the republic of letters for the handsome castigation he gave to that false taste for glittering tinsel, which was creeping in among our minor poets. His pleasantry, it seems, produced some effect. He complains, however, that some admirers of the *cruscan* school are still left, and thinks it necessary to follow up his *Baviad* with a *Mæviad*. Second parts seldom equal the first. Whether it be, that the subject comes upon the reader's fancy with the staleness of an old story, or that the writer's ingenuity has not been able to supply him with a second set of satirical images and phrases equal to the first, the fact is, that our admiration has been less sensibly excited in perusing this production than the former. We find, it is true, both in the text and notes of the *Mæviad*, the same good sense and correctness of taste, which distinguished the *Baviad*; but that gay humour—that *vis comica*—which on lighter subjects so well becomes the satiric muse, is more sparingly infused.

This poem, like the former, is accompanied with quotations from the writings of those poets, whom the author honours with notice in his text, some of which are, it must be owned, fair subjects of ridicule.—Without adopting, in its full extent, the severity of our author's strictures, we heartily unite with him in wishing to see the meretricious taste in poetry, so prevalent among a numerous class of writers,

writers, corrected: and shall therefore copy a passage from the poem, with a part of the notes annexed. P. 26.

‘ Then let your style be brief, your meaning clear,
Nor, like Lorenzo *, tire the lab’ring ear
With a wild waste of words; sound without sense,
And all the florid glare of impotence.
Still with your characters your language change,
From grave to gay, as nature dictates, range;
Now droop in all the plaintiveness of woe,
Now in glad numbers light and airy flow,
Now shake the stage with guilt’s alarming tone,
And make the aching bosom all your own:
Now— But I sing in vain; from first to last,
Your joy is sustian, and your grief bombast:
Rhetoric has banished reason: kings and queens
Vent in hyperboles their royal spleens;
Guardsmen in metaphors express their hopes,
And maidens in white linen howl in tropes.

Reverent I greet the bards of other days.
Blest be your names! and lasting be your praise!
From nature’s varied face ye wisely drew,
And following ages owned the copies true.
O! had our sots, who rhyme with headlong haste,
And think reflection still a foe to taste,
But brains your pregnant scenes to understand,
And give us truth, tho’ but at second hand,
’Twere something yet! But no—they never look,
Shall souls of fire, they cry, a tutor brook!
Forbid it inspiration! Thus your pain
Is void, and ye have lived for them in vain;
In vain for Crusca, and his skipping school,
Cobbe, Reynolds, Andrews, and that nobler fool,

IMITATIONS.

- ‘ *Then let your style.*] Est brevitæ opus, ut currat sententia, neu se
Impediat verbis lassas merantibus aures;
Et sermone opus est modo tristi, modo jocosæ.
- ‘ *Reverent I greet.*] Illi scripta quibus comedia prisca viris est
Hoc stabant, hoc sunt imitandi—
- ‘ *In vain for Crusca.*] — quos neque pulcher
Hermogenes unquam legit, nec simius iste,
Nil præter Calvum doctus cantare Catullum.

* * Lorenzo. “ A lamentable tragedy by Della Crusca, mixed full of pleasant mirth.” The house laughed a-good at it; but Mr. Harris cried sadly. Here is another instance, if it were wanted, of the bad effects of prostitute applause. Could this gentleman, if his mind had not been previously warped by the eternal puffs of Bell and his followers, have supposed, for a moment, that a knack of stringing together “hoar hills” and “ripling rills,” and “red skies glare” and “thin, thin air,” qualified a man for writing tragedy!

Who

Who nought but Laura's * tinkling trash admire,
And the mad jangle of Matilda's * lyre.'

ART. XIII. *Hair Powder; a plaintive Epistle to Mr. Pitt.* By Peter Pindar, Esq. To which is added, *Frogmore Fête, an Ode for Music, for the First of April.* 4to. 35 pages. Price 3s. Walker. 1795.

GENERAL strictures on the productions of the prolific genius of Peter Pindar, esq., are now wholly unnecessary. The style of this great *mannerist* is known; and public opinion concerning his

* * Laura's tinkling trash, &c. I had amassed a world of this "tinkling trash" for the behoof of the reader; but having, fortunately for him, mislaid it, and not being disposed to undertake again the drudgery of wading through Mr. Bell's collections, I can only offer him the little that occurs to my memory. Of this little, the merits must be shared among Mrs. Robinson, Mrs. Cowley, and Mr. Merry.

* Et vos, O Lauri, carpam, & te proxima, Myrte,
Sic posita quoniam suaves miscetis odores.

* O let me fly
Where greenland darkness drinks the beamy sky!

* But oh! beware how thou dost fling
Thy *hot pulse* o'er the quivering string!!!

* Pluck from their dark and rocky bed
The yelling demons of the deep,
Who soaring o'er the comet's head,
The bosom of the welkin sweep.

* And when the jolly full moon laughs,
In her clear zenith to behold
The envious stars withdraw their gleams of gold,
'Tis to thy health she stooping quaffs
The sapphire cup that fairy zephyrs bring!!!

* On considering these and the preceding lines, I was tempted to indulge a wish, that the blue-stocking club would issue an immediate order to Mr. Bell, to examine the cells of Bedlam. Certainly, if an accurate transcript were made from the "darken'd walls" once or twice a quarter, an ALBUM might be presented to the fashionable world, more poetical, and far more rational, than any they have lately honoured with their applause.

* Why does thy stream of *sweetest* song
Foam on the mountain's murmuring side,
Or through the vocal covert glide!

* I heard a tuneful phantom in the wind,
I saw it watch the rising moon afar
Wet with the weeping of the twilight star.—

* The pilgrim who with *tearful* eye shall view
The moon's wan lustre in the midnight dew,
Scrub'd by her light.—

poetical

poetical merit is settled. Upon the appearance of any new piece from his pen, our only task is, to represent to our readers it's leading character, and point out some of it's peculiar brilliances or defects.—The proposal for a tax upon hair-powder furnished a fertile subject of humourous description and poignant satire, of which our poet has availed himself. The piece is a serio-comic lecture to a great financier, with a few episodical strokes, as usual, at the great financier's master. Almost without the prelude of a civil salute, Peter thus gravely warns and admonishes the maker of taxes. P. 2.

' Sick of thy taxes, while the wearied nation
Drags her last penny forth, and fears *starvation*;
Whose voice is loud, and daily waxing louder;
List to the serious sound, and damn the powder.
To thee, responsible for ev'ry blunder,
Her *mildest* murmurs should be claps of thunder.'

Turning from the taxing agent to the taxed patient, the poet marks the effects of the tax upon people of various descriptions, red-haired nymphs, caxtoned clowns, frugal judges, starving hair-dressers, and busy informers. Then resuming the grave tone of a monitor, he proceeds: P. 7.

' I grant thine elequence's happy flow;
But truth should keep it company, I trow—
Hypocrisy, the knave, to keep his place,
Too often borrows virtue's honest face.

' I know thy pride vaults high—but what of that?
The tow'ring column often rais'd a rat.
Though tofs'd aloft by stone-blind fortune's pow'r,
Awake thy mem'ry to thy *bumbler* hour:
Though *now* a kite—ah! *once* a bat, how small!
Flick'ring around for flies in yonder hall!
But, drunk with honours, "no," thou cryest, "no;
" I thank thee, but I cannot look so low."

Thus a poor country boy to India goes;
A small portmanteau all the wealth he knows;
Arrives, with awkward legs and arms and mien;
But ere a twelvemonth pass, how chang'd the scèné!
He mounts his elephant, treats, wh—s, gets drunk,
And, ah! forgets his friend the *little trunk*.'

The customary compliment then follows in the form of a speech, of which the following are the concluding lines: P. 10.

" Yes, yes, I know, I know the hounds are howling—
God, Pitt, I dont, I don't much like their growling:
Hæ, hæ, growl, growl,—what, what? things don't go right;
Why quickly, quickly, Pitt, the dogs may bite—
That would be bad, bad, bad—a sad mishap—
Hæ, Pitt—hæ, hæ? I should not like a *snaf*."

The lecture now proceeds with sundry remarks on the folly of expecting wisdom from the great; on the courtesy of that smooth
VOL. XXII. M eloquence,

eloquence, which kisses while it kills; and on the unkindness of milking a cow to death; which last topic is thus illustrated: P. 17.

' Think on America, our *cow* of *yore*,
Which oft the hand with Job-like patience bore;
Who pinch'd, and yet denied a lock of hay,
Kick'd the hard Milkman off, and march'd away.
In vain he try'd by ev'ry art to catch her;
To wound, to hamstring, nay, knock down, *dispatch* her;
Far off she kept, where Love, where Freedom rules;
Mocking the fruitless rage of rogues and fools.'

The poet next hints, that the tax on hair may perhaps be succeeded by a tax on *bides*; and suffers his fancy to run riot on the uses to which sundry human skins may be applied. Towards the close, he again grows serious, and renews his address. P. 23.

' Still to be *serious*, Pitt, before we part;
Let mercy melt the mill-stone of thy heart.
How nobler far, for honest fame to toil,
And change a kingdom's *curse*s for a *smile*!
Yet, if resolv'd to worry *wigs* and *hair*,
And, Herod-like, not *little children* spare,
Say, (for methinks the land has much to dread)
How long in safety may we wear the *head*?
Enough our necks have bow'd beneath the yoke:
Enough our sides have felt the goad and stroke;
Then cease to make, by further irritation,
Our *patience* the sole rock of thy salvation.'

The ode for Frogmore Fête is a parody of Dryden's Alexander's Feast, which, that it's humour may be understood, must be read throughout.

ART. XIV. *Ode to the Hon. Thomas Pelham, Esq. occasioned by his Speech in the Irish House of Commons, on the Catholic Bill.* 4to. 19 pages. Price 1s. Johnson. 1795.

THE narrow minded bigotry, which would exclude men from an equal participation of civil rights on account of religious opinions, is well chastised in this ode; in which, if the writer do not make a high poetical flight, he says good things in a forcible way. For example: P. 6.

' Is heav'n-born freedom then a thing,
Which any parliament or king
May give, or hold, at pleasure?
Give it to you, with-hold from me,
Or grant it in a less degree,
By partial weight or measure?

' No, Pelham! no:—nor you nor I
Have any right to liberty
Exclusively of others:
In ev'ry government, that's free;
Emancipated all must be:
For all are men and brothers.'

The author has the boldness to deny the necessity of an alliance between church and state, and to maintain, that the exclusive patronage and establishment of any religious sect are persecution to the rest, and that the constitution might remain, though the church were overturned. P. 9.

‘ But why at all join *state* and *church* ?
Suppose the latter in the lurch,
The state might be preserv’d :
Without or tythes, or tests, ’tis plain,
The constitution might remain
Unbroken and unnerv’d.’

Much more to the same purpose the reader will find in this ode.

ART. XV. *A Call to the Country; inscribed to the Right Honourable William Wyndham, Secretary at War.* 4to. 15 pages. Price 1s. Stockdale. 1795.

MR. Windham is in these lines addressed as a patriot,
‘ ——— whose youthful bosom caught the flame
Of holy freedom from the glowing page
Of Greece and Rome ;

And as the leader of a band of patriots, who are uniting to save their country from ‘ the terror-spreading’ Gaul. The fates of *Belgia* and *Batavia* are lamented in mournful strains ; and *Britain* is invoked to call forth all her pride and prowess, rather than listen to the flattering sound of peace. P. 14.

‘ Queen of the isles ! be faithful to thy fame ;
Stand firm on the broad base of fair allegiance,
Of union, public order, temp’rate rule.
Subjection mild : with dread of that fell fiend,
Proud anarchy, that wades through seas of blood
To stern tyrannic sway—revere the plan
By patriot wisdom wrought, from age to age
Still gath’ring growth, still rip’ning to perfection ;
That temp’ring royalty’s resplendent pow’rs,
With freedom’s gen’rous rights, so long has crown’d
Thy sons with sov’reign bliss, so high has rais’d
Thy little state, the neighb’ring nations gaze
With fear and wonder at her tow’ring greatness.’

The verses are written with elegance and energy ; and the writer appears strongly impressed with a sense of public danger, and ardently desirous to save his country from threatening ruin : but, after all that is suggested in this poem, it still remains to be determined, whether this end will be most effectually accomplished, by a pertinacious adherence to the narrow and sanguinary system of interference with the internal government of independent states, or by the magnanimous adoption of a pacific and liberal plan of policy.

ART. XVI. *Poetic Epistle from a little Insolvent Debtor, to a great Insolvent Debtor.* 4to. 16 pages. Price 1s. Jordan. 1795.

THROUGH a very thin covering of irony, it is easy to perceive the drift of this epistle. In a strain of verse not much elevated above prose, while it professes to praise, it satirises a certain great personage. It whispers in his ear plain truth; and pours out heavy complaints, not, it must be owned, without reason, against the extravagance of the great, and the wretched condition of the poor. It adverts to the late effects of the wanton waste of wealth among the great in France, where

' Long injured Freedom broke Oppression's rod,
And tyrants faded from her awful nod:
Th' unfetter'd earth to all again was kind,
And all again partook, what was for all design'd.'

ART. XVII. *The Age, a Satire, in Six Cantos.* By C. I. Pitt. Small 12mo. 34 pages. Price 1s. Harrison.

To write satire well, requires a combination of talents so rarely found, that the author of these verses needs not be greatly mortified, if the public should be of opinion with us, that his performance will not go down to posterity with such applause, as to obtain him a niche in the temple of fame with Horace or Juvenal, Boileau, Pope or Johnson. Keen wit, fine raillery, and delicate irony, so essential to the gayer species of satire, we have in vain sought for through these cantos. In that strong sense, which grave satire demands in every line, and in those bold and energetic expressions, which are necessary to render it deeply impressive, we think this poem deficient. But though as a whole, we cannot consider this as a masterly performance, we meet with several passages in which fashionable follies are exposed with some degree of spirit, and in which the language is not destitute of strength and energy.

ART. XVIII. *Court Fees; or, the Mayor and the Cobler: a Tale. With other Poems. Inscribed to Peter Pindar, Esq.* By W. Lewis. 8vo. 24 pages. Price 1s. Parsons. 1795.

A MORE pitiful attempt at wit we have seldom seen. The stale jest of a monkey that ran away with the piece of cheese, for which two cats were quarrelling, is applied, in wretched rhyme, to court fees. Two or three miserable puns are converted into epigrams, and a pastoral ballad brings up the rear, of which the first stanza affords a very curious specimen of the art of lengthening and shortening words to make them fit. P. 23.

' Ah! how shall I pass the dull hours?
How wear out the tiresome day,
No pleasure poor Corin disco'ers,
For Lucy, alas! is away.'

Poor Corin!!

ART.

ART. XIX. *The Welch Heiress*, a Comedy. 8vo. 77 Pages. Pr. 2s. White. 1795.

Though the respectable name of the author of this play might have seemed a pledge for it's success, we own that, upon perusing it, we are not much at a loss to account for it's failure in the representation. It has so little of those essential parts of the drama, plot, and incident, that it might more properly be called a conversation piece, than a comedy.—Miss Plinlimmon, a welch heiress, accompanies her father and mother on a visit to her intended husband, lord Melcourt. During the course of the visit, after a few conversations, his lordship is disgusted with the rustic simplicity of his mistress, and determines to break off the match; but is relieved from his embarrassments by the generosity of his friend Mr. Fashion, who, in consideration of her fortune, generously takes her off his hands. This is the main business of the play. Of the subordinate parts, the only amusing incident is the improbable whim of the poet Phrenzy, who being invited with Fancy, a miniature painter, to the family party, to gratify his literary vanity, assumes the name of Tombstone, and gives out that he is dead, in order to come at the public opinion concerning his poems, for a splendid edition of which he solicits a subscription. This incident is well managed, and produces a humorous scene, in which the painter is employed to take a likeness of the dead poet. Beside this, the rest of the play is little more than a set of conversations, in which the characters of miss Plinlimmon, half wit, half idiot, of lady Plinlimmon, vain of her literary attainments, and of lady Bellair, sister to lord Melcourt, a woman of high fashion, are exhibited.—In pointing out the defects of Mr. Jerningham's production, considered as a dramatic performance, we would not however be understood to condemn it altogether. The style is above the ordinary level of comic dialogue: and the conversations bear many marks of genius, humour, and a knowledge of the fashionable world; as the reader may conclude from the following extract.

P. 57.—*Enter* Sir PEPPER PLINLIMMON.

* *Sir P. Plin.* I take the liberty of calling upon your ladyship to express my uneasiness that the lawyer from town is not yet arrived, the post is come in, and I have no information about him.

* *Lady B.* Delay is the characteristic of his order! When that Gray's Inn slug has crawled over, and covered with his black slime an acre of parchment, we shall see him here.

* *Miss Plin.* But Mr. Taffey, who is to perform the ceremony, is as necessary as the lawyer.

* *Sir P. Plin.* As for Mr. Taffey, I have a letter from him; he will be here this evening.

* *Miss Plin.* Then all is well! (*Rejoicing extravagantly.*—*Enter lord Melcourt*) My lord! my lord! Taffey will be here this evening, and to-morrow I shall be the fondest of wives!

* *Lord Mel.* Flattering as your expectancy may be to me, I wish you would restrain this inordinate exultation.

* *Miss Plin.* Well, papa, I will go and pack up my fine cloaths, for I suppose we shall set out for Ireland immediately after the ceremony. I rejoice to think that Taffey will be here this evening! (*Exit.*

* *Lord Mel.* (*Aside to lady Bellair*) Was ever such a Hottentot?

* *Sir P. Plin.* You don't appear, lord Melcourt, to be struck with the artless manner of my girl!

* *Lord Mel.* I ask your pardon, I am exceedingly struck!

* *Sir P. Plin.* She has a few rusticities adhering to her, all which will drop from her, like dross from gold.

* *Lord Mel.* In the crucible of lady Bellair's refining conversation.

* *Sir P. Plin.* Very true. I am certain lady Bellair would perform miracles on my daughter—if she pleased.

* *Lady B.* But why, sir Pepper, do you doubt my inclination?

* *Sir P. Plin.* Because you, fine ladies, dislike trouble. I will be bold to say, that in the course of the winter, you never do any thing your inclination, that is to say your vanity, does not prompt you to do.

* *Lady B.* I ask your pardon, sir Pepper.

* *Sir P. Plin.* Indulge for once an old man's curiosity, and edify me by recording some instances where you act in opposition to the dictates of your inclination.

* *Lord Mel.* This is a perfect challenge.

* *Lady B.* Well, let me recollect. I go every other Sunday, in the early part of the evening, to an old aunt, who lives at the antipodes of the fashionable part of the town, and there I retail to her the historic scandal of the fortnight; and then she reads to me, through her green spectacles, out of a folio, a sermon of the last century.

* *Lord Mel.* I hope, sir Pepper, you will give lady Bellair some credit for that.

* *Lady B.* Then I go once in the winter to the Ancient Music.

* *Sir P. Plin.* That, I suppose, is a concert performed by the decayed musicians.

* *Lady B.* Not exactly so; it is however, a very edifying concert, and composed of those hoary, venerable notes, that in days of yore delighted the ears of Harry the eighth and Anne Bullen, and is now a very suitable recreation for old bachelors, old maids, and emigrant nuns! But to continue the narrative of my mortified inclination: my carriage every morning makes one of the long procession of coaches that besiege the circulating library in Bond street.

* *Sir P. Plin.* That denotes your ladyship's fondness for literature.

* *Lady B.* I beg your pardon, sir Pepper, literature is my aversion; I never look into a book, but I cannot avoid calling every morning at the library; it is a kind of literary tavern, where the waiters are in perpetual demand. A dish of elegant sonnets for miss Simper; satires with a poignant sauce for Mrs. Grumble; a sirloin of history for lady Sleepless; a broil'd devil of private anecdote, highly peppered with scandal, for lady Angelica Worthless. It would amuse you, sir Pepper, to see these female Academics enter the porch of Hookham college, their cheeks, pale by study, a little relieved by a thin stratum of morning rouge. Then you would wonder at the method the learned professors adopt of supplying the impatience of their pupils: for example—one lady receives the first volume of an author, of which she will never enquire for the second; at the same time she receives the second volume of another author, of which she has not yet an idea of the first.

* *Sir*

* *Sir P. Plin.* Give me leave to observe, this vague method of reading must create a kind of chaos, without consistency.

* *Lady B.* Consistency is a vulgar word, we do not admit into our vocabulary; and as for the chaos you disapprove of, I really think there is to be found the whole merit; for this miscellaneous, variegated, unconnected reading, forms the beautiful dove-tailed, mosaic literature, of the female mind.

* *Sir P. Plin.* I hope you will allow lady Plinlimmon to be a brilliant exception to your general description.

* *Lady B.* Most undoubtedly; I have a long list of exceptions. But not to interrupt the narrative of my own memoirs—I am sometimes obliged to mingle with the elegant mob at a sale of pictures.

* *Sir P. Plin.* A sale of pictures must be very improving. You there frequently meet with works of old masters.

* *Lady B.* The ladies of fashion do not go to auctions for the sake of the old masters; do they, lord Melcourt?

* *Lord Mel.* No, indeed! A bow from lord Gauze, a smile from lord Flimsy, or a compliment from sir Gossamer Bagatelle, effaces the names of Rembrandt, Corregio, and Vandyke!

* *Lady B.* However, we play with the catalogue, and we stare at the pictures. And I have heard it observed, that in the two late celebrated sales, the love of vertu made the ladies gaze at some pictures from which their grand-mammas would have turned away.

* *Sir P. Plin.* Indeed!

* *Lady B.* But then, I will say for the ladies, that they stole a glance at these pictures, through the medium of their long veils, which you know transmits a kind of drapery, to the paintings! But to proceed, I am under the obligation, sometimes, of getting up in the middle of the night, to be in readiness, to go to a new play, and with all my precaution, I never can get there before the middle of the second act.

* *Sir P. Plin.* That is very unlucky.

* *Lady B.* Not in the least; for I never listen to the play.

* *Sir P. Plin.* But does not your talking loud in the first row disturb the audience?

* *Lady B.* I never occupy the first row; I place the old ladies, in the first and second row, they having nothing to do, (poor things) but to listen to the play? And then I sit snug on the last form, which we call among ourselves, tattle row, and then, perhaps, I am seated between sir Voluble Prattle, and colonel Easy, and we three converse and titter *à la fourdine*, the whole evening: but I am afraid I grow dull.

* *Sir P. Plin.* Quite the reverse, I assure you; I presume your ladyship pays more attention to the opera; the softness of the italian language, has something enchanting to a delicate ear.

* *Lady B.* I know nothing of the italian language, there is no attaining the knowledge of it, without passing through the perplexing, jumbling, cross-roads of a grammar; that would shake my intellects to pieces.

* *Sir P. Plin.* Still the music may flatter the ear, though you do not comprehend the words.

* *Lady B.* I comprehend the music as little as I do the words.

* *Sir P. Plin.* It is, then, the dancing I conclude delights you—

* *Lady B.* No; the dancing does not particularly interest me; indeed I cannot see the dancing in my box, for I generally sit with my back to the stage.

* *Sir P. Plin.* As neither the music, nor the dancing has any allurements, I suppose your ladyship seldom or never goes to the opera.

* *Lady B.* I ask your pardon, sir Pepper, I never omit an opera.

* *Sir P. Plin.* What then can be the attraction? I really see nothing to entice you.

* *Lady B.* Is it nothing, sir Pepper, to lean half out of one's box; with the head inclined to give the easy feather a more graceful play? which looks a meteor, waving in the air; and which, as the poet says,

“ Allures attention, from the tuneful scene;

“ Gives fops the flutter, and old maids the spleen.”

Is it nothing, sir Pepper, to have all the opera glasses levelled at one? To sit in my box, as on a throne, the unrivalled queen of Fopland?

* *Lord Mel.* I must confess, lady Bellair, you have an extensive dominion; Fopland is a very populous country.

* *Lady B.* So it is, and what is still better, there is not an old man to be found in it.

* *Sir P. Plin.* I am sorry, I am excluded from being one of your majesty's subjects?

* *Lady B.* Out of regard to your gallantry, I will introduce a bill to naturalise you, sir Pepper, but not to lose the thread of my narrative, I must inform you, that I go once in the winter to an assembly, given by the wife of my physician; there all his pale convalescents stalk about like ghosts:

* *Lord Mel.* And to conclude the description; the lemonade is intentionally made so acid that the doctor is obliged to return all the visits of his company the next day.

* *Sir P. Plin.* Very good indeed.

* *Lady B.* You perceive what a mortified life I am obliged to lead.

* *Sir P. Plin.* If your historic pencil has drawn a true resemblance, I must confess a fashionable lady is to me an incomprehensible being.
(Exit.)

ART. XX. *The Irish Mimic; or Blunders at Brighton: a Musical Entertainment, in Two Acts: as performed at the Theatre Royal, Covent-Garden, with universal Applause:* written by John O'Keefe. 8vo. 54 pages. Price 1s. Longman. 1795.

To decompose this strange mass of whim, fun, and drollery, would pose the most ingenious critical chemist that ever took the analysing pen in hand. Nevertheless, it probably answered the author's and the manager's purpose, by setting the house on a roar; and may still amuse ‘some quantity’ of those readers, who, provided an author treat them with a laugh, give themselves little trouble to inquire, whether he do it by wit or buffoonery, by character or caricature.

ART. XXI. *The Adopted Child; a Musical Drama; in Two Acts. As it is performed at the Theatre Royal, Drury Lane.* By Samuel Birch. 8vo. 41 pages. Price 1s. Dilly. 1795.

THE general air of this piece is grave and serious. The story, which exhibits a plot against the life of an heir to an ancient castle, that his destroyer might become possessed of the estate, and the person of the next female heiress, might form the basis of a sentimental novel. The dialogue is flat; and, except the honest fisherman Michael, nothing that deserves the name of character appears in the piece. Some of the songs have more poetry than is commonly bestowed upon pieces of this kind. If the performance were found highly entertaining in the representation, it is more than we can promise on the perusal. D. M.

TRANSACTIONS OF SOCIETIES.

ART. XII. *Philosophical Transactions of the Royal Society of London for the Year 1795. Part I.* 220 pages, with 26 pages of Meteorological Journal, and 17 engravings. Price 8s. sewed. Elmsly. 1795.

I. *The croonian lecture on muscular motion, by Everard Home, Esq. F. R. S.*—The structure of the eye, more especially with regard to it's optical adjustment, has lately engaged the attention of a considerable number of philosophers. The muscularity of the chrystalline humour, and the elongation of the whole organ by the joint action of it's muscles, have been held forth with considerable probability as sufficient for that purpose. We have already mentioned our opinion, that every changeable part of the eye undergoes an alteration in this process. Mr. H. has pursued the subject in the present lecture, by a general attention to all the circumstances, but his experiments tend chiefly to indicate the change which the cornea undergoes during this adjustment.

In prosecuting this inquiry, Mr. H. had the great advantage of the assistance and concurrence of his friend Mr. Ramsden, whose abilities and peculiar attention to optical subjects are well known; and, in addition to this fortunate circumstance, an opportunity presented itself for actual experiment, on the eye of an intelligent patient, from which the crystalline humour had been extracted. The previous observations of Mr. Ramsden, as well as the narrative, are sufficiently important to be given in the words of the author. P. 2.

Mr. Ramsden remarked, 'that as the crystalline humour consists of a substance of different densities, the central parts being the most compact, and from thence diminishing in density gradually in every direction, approaching the vitreous humour on one side, and the aqueous humour on the other; its refractive power becomes nearly the same with that of the two contiguous substances. That some philosophers have stated the use of the crystalline humour to be, for accommodating the eye to see objects at different distances, but the firmness of the central part, and the very

very small difference between its refractive power near the circumference, and that of the vitreous or the aqueous humour, seemed to render it unfit for that purpose; its principal use rather appearing to be for correcting the aberration arising from the spherical figure of the cornea, where the principal part of the refraction takes place, producing the same effect, that in an achromatic object glass, we obtain in a less perfect manner, by proportioning the radii of curvature of the different lenses. In the eye the correction seems perfect, which in the object glass can only be an approximation, the contrary aberrations of the lenses not having the same ratio; so that if this aberration be perfectly corrected, at any given distance from the centre, in every other it must be in some degree imperfect.

* Pursuing the same comparison: in the achromatic object glass, we may conceive how much an object must appear fainter, from the great quantity of light lost by reflection, at the surfaces of the different lenses, there being as many primary reflections as there are surfaces; and it would be fortunate if this reflected light was totally lost. Part of it is again reflected towards the eye, by the interior surfaces of the lenses, which by diluting the image formed in the focus of the object glass, makes that image appear far less bright than it would otherwise have done, producing that milky appearance so often complained of, in viewing lucid objects through this sort of telescope.

* In the eye, the same properties that obviate this defect, serve also to correct the errors from the spherical figure, by a regular diminution of density from the centre of the crystalline outward. Every appearance shows the crystalline to consist of laminae of different densities; and if we examine the junction of different media, having a very small difference of refraction, we shall find that we may have a sensible refraction without reflection: now if the difference between the contiguous media in the eye, or the laminae in the crystalline be very small, we shall leave refraction without having reflection, and this appears to be the state of the eye; for although we have two surfaces of the aqueous, two of the crystalline, and two of the vitreous humour, yet we have only one reflected image, and that being from the anterior surface of the cornea, there can be no surface to reflect it back, and dilute an image on the retina.

* This hypothesis may be put to the test, whenever accident shall furnish us with a subject having the crystalline extracted from one eye, the other remaining perfect in its natural state; at the same time, we may ascertain, whether or no the crystalline is that part of the organ, which serves for viewing objects at different distances distinctly. Seeing no reflection at the surface of the crystalline, might lead some person to infer, that its refractive power is very inconsiderable, but many circumstances show the contrary; yet what it really is, may be readily ascertained, by having the focal length and distance of a lens from the operated eye, that enables it to see objects the most distinctly; also the focal length of a lens, and its distance from the perfect eye, that enables it to see objects at the same distance as the imperfect

eye;

eye; these data will be sufficient, whereby to calculate the refractive power of the crystalline with considerable precision.

Again, having the spherical aberration of the different humours of the eye, and having ascertained the refractive power of the crystalline, we have data from whence to determine the proportional increase of it's density, as it approaches the central part, on a supposition, that this property corrects the aberration.

These observations of Mr. Ramsden, respecting the use of the crystalline lens, I was very desirous of bringing to the proof, and while my mind was strongly impressed by them, a favourable opportunity occurred. A young man came into St. George's hospital, with a cataract in the right eye: this proved to be a fair case for an operation, to which the man very cheerfully submitted, and was put under my care for that purpose.

In performing the operation, the crystalline lens was very readily extracted, and the union of the wound in the cornea took place unattended by inflammation, so that the eye suffered the smallest degree of injury that can attend so severe an operation; these circumstances it is proper to mention, as they contributed to render the patient a more favourable subject for experiment.

The man's name was Benjamin Clark; he was a seafaring man, twenty-one years of age, and in perfect health. Both his eyes were free from complaint, till about the 11th of april 1793, at which time he was on a voyage from the East Indies; a sudden mist or dimness appeared before his right eye; this increased very rapidly, and on the 18th of the same month, the sight was entirely obscured. The crystalline humour was extracted on the 25th of november, and twenty-seven days after the operation, the eye was so far recovered, as to admit of the following observations and experiments being made upon it.

In this man we had all the circumstances combined, which seemed to be required, to determine how far the crystalline lens was the principal agent in adjusting the eye. The man himself was in health, young, intelligent, and his left eye perfect; the other had been an uncommonly short time in a diseased state; and appeared to be free from every other defect, but the loss of the crystalline lens. He very willingly allowed me to make the following experiments on him, and remained in town, although inconvenient to himself, till they were completed; the greater part of them were instituted by Mr. Ramsden, and all of them carried through under his direction.

The experiments were begun on the 22d of december 1793, at which time the following observations were made upon the imperfect eye. The eye bore the light of the day very well, but was fatigued by strong sun-shine, or the glare of candle light. In weak lights, objects were not seen at all by the imperfect eye, but in strong lights they presented a faint image, which appeared at the same distance with that seen by the perfect eye, and close to it, or nearly so, but always to the left.

The imperfect, unassisted by glasses, could see objects, but it was with a degree of indistinctness; and this indistinct vision only

only took place at a distance between six and nine inches. With a double convex glass, the radius of one surface an inch and a half off, the other six inches, the flat side towards the eye, having a focus of $2\frac{1}{4}$ inches, objects appeared most distant at $4\frac{1}{2}$ inches, and the extremes were 2 inches, and $5\frac{1}{2}$ inches. The different distances were ascertained, by placing one end of a foot rule against the man's forehead, and giving him the book in his own hand, desiring him to carry it to the distance at which he saw best, and afterwards to the two extremes of distinct vision, the upper end of the book being always in contact with the rule, so that the moment he adjusted the book, the distance was read off from the scale. The accuracy with which he brought it to the same point, in repeating the experiments, proved his eye to be uncommonly correct; for as he did not himself see the scale, there could be no source of fallacy.

As these and other experiments were made with a view to determine, whether the eye, when deprived of its crystalline humour, had a power of adjusting itself to different distances; and that being determined in the affirmative, they were not prosecuted further, on account of the tender state of the man's eye, who went into the country as soon as they were completed. But on his return, other glasses of more suitable focal distances having been procured, several other experiments were made, from which it was ascertained, that the range of adjustment of the imperfect eye, when the two eyes were made to see at nearly the same focal distance, exceeded that of the perfect eye, or at least equalled it. For Mr. Ramsden suspected, that the greater facility of reading, when the letters subtended a larger angle, might have induced the subject, to fix the nearer limit somewhat closer to the eye, than the real point of distinct vision.

As the adjustment of the eye was, by these experiments, proved not to reside in the crystalline, a set of experiments was instituted for the purpose of ascertaining, how far a change of figure in the cornea might be adequate to this effect. In the first place, Mr. Home ascertained, by experiments upon the cornea taken from the eye of a person of forty years of age, two days after death, that it possesses considerable elasticity, so as to be capable of having its diameter elongated by fully one eleventh part; and by dissection he found, that the insertion of the tendons of the four straight muscles of the eye is so near the cornea, that they are not attached to the sclerotic coat, until within one eighth of an inch distance from the edge of the cornea. From this investigation it was found, that the cornea is composed of two laminae, the external being a continuation of the four straight muscles, the other a continuation of the sclerotic coat, and the uniting medium between them is not unlike very fine cellular membrane. The cornea is thickest near the axis of the eye, at which place also it yields the most by its elasticity.

Opticians will easily conceive, that the figure of this lens must therefore be changed by the action of the straight muscles. But it was undoubtedly a desideratum, to ascertain the actual production of this event in the living subject. Mr. Ramsden con-

trived

erived an apparatus for this purpose, it consisted of a board with an aperture, against the upper and lower parts of which the individual subjected to the experiment could rest his forehead and chin, while the cheek was applied to one of the sides. A microscope was fixed on the outside of the board, and so placed, as to take into it's field the lateral part of the front of the cornea, which projects beyond the eyelids. And lastly, a plate of brass was so adjusted before the eye, that a distant object was seen through a small hole drilled in the same. The distance of the plate of brass being about six inches, the hole itself served as the near object. Every due precaution was made to prevent any motion in the eye, except that which arose from it's optical adjustment, depending on the will of the subject, to contemplate either the remote or the near object. In this way it was clearly ascertained, that the cornea is more convex when a near than when a distant object is viewed. The extreme difference, measured in the direction of the axis of the eye, was about one eight hundredth part of an inch, a space very distinctly measurable in a microscope magnifying thirty times. It may seem at first consideration, as if the action of these muscles upon the cornea should rather flatten it than cause it to project, since their action tends to increase it's diameter. But Mr. H. infers the contrary, from their compression of the lateral and posteriour parts of the eye, which must force the aqueous humour forwards against the centre of the cornea, and shorten it's radius of curvature. It is evident, that the eye-ball is not made to recede in it's orbit by this action, because the effect in these experiments was of a contrary nature.

2. *The bakerian lecture. Observations on the theory of the motion and resistance of fluids; with a description of the construction of experiments, in order to obtain some fundamental principles.* By the reverend Samuel Vince, A. M. F. R. S.—Every one, who has attended to the motions and resistances of fluids, must be sensible, that none of the theories hitherto offered on those subjects are perfect in their hypothesis; that is to say, they do not embrace the whole of the circumstances which really present themselves in nature, and in several instances they assume facts which do not exist. For this reason a considerable number of well instituted experiments are still wanted. Mr. V., in the present paper, gives an account of some of the strong objections which may be made to certain received doctrines concerning spouting fluids, and has made some valuable experiments to illustrate the positions he brings forward. He has likewise made experiments on the resistances opposed to a plane revolving in the extremity of a lever. To these we must refer the reader, not only for want of the three plates which accompany this memoir, but likewise because the subject is not capable of abridgment, without destroying it's perspicuity.

3. *On the nature and construction of the sun and fixed stars.* By William Herschel, LL. D. F. R. S.—Dr. H., according to a laudable custom, which is better observed by foreigners than by the writers of our island, begins his paper with a short history of the

the discoveries and observations made by others, in the department of science, which he proposes to discuss. It is not necessary, however, in this place, for us to repeat facts and opinions so well known. Our author rejects the improbable supposition, that the globe of the sun is ignited throughout. Neither does he admit the hypothesis of this globe being environed by a dense fiery fluid. As it is universally admitted, that the sun has an atmosphere, he is disposed to conclude, that it may abound with luminous matter, and that any temporary cause, which may remove the lucid fluid, will permit us to see the body of the sun through the other transparent parts of its atmosphere. He strengthens this opinion, by reference to the atmospheres of the other planets, which contain opaque matter, such as clouds shining by the reflected light of the sun, and luminous matter, such as composes our northern lights. His telescopic observations on the dark spots of the sun show, that they are depressed below the common surface; a discovery first made, if we mistake not, by Patrick Wilson, and published in the Transactions for 1772. The doctor has also made many observations on the faculæ, or bright spots, which he finds to be elevations.

‘It will now be easy,’ says the doctor, ‘to bring the result of these observations into a very narrow compass. That the sun has a very extensive atmosphere cannot be doubted; and that this atmosphere consists of various elastic fluids, that are more or less lucid and transparent, and of which the lucid one is that which furnishes us with light, seems also to be fully established by all the phenomena of its spots, of the faculæ, and of the lucid surface itself. There is no kind of variety in these appearances but what may be accounted for with the greatest facility, from the continual agitation which we may easily conceive must take place in the regions of such extensive elastic fluids.

‘It will be necessary, however, to be a little more particular as to the manner in which I suppose the lucid fluid of the sun to be generated in its atmosphere. An analogy that may be drawn from the generation of clouds in our own atmosphere seems to be a very proper one and full of instruction. Our clouds are probably decompositions of some of the elastic fluids of the atmosphere itself, when such natural causes as in this grand chemical laboratory are generally at work, act upon them; we may, therefore, admit that in the very extensive atmosphere of the sun, from causes of the same nature, similar phenomena will take place; but with this difference, that the continual and very extensive decompositions of the elastic fluids of the sun are of a phosphoric nature, and attended with lucid appearances by giving out light.

‘If it should be objected, that such violent and unremitting decompositions would exhaust the sun, we may recur again to our analogy, which will furnish us with the following reflections.

‘The extent of our own atmosphere we see is still preserved, notwithstanding the copious decompositions of its fluids in clouds and falling rain, in flashes of lightening, in meteors, and other luminous

luminous phenomena; because there are fresh supplies of elastic vapours continually ascending to make good the waste occasioned by these decompositions. But it may be urged, that the case with the decomposition of the elastic fluids in the solar atmosphere would be very different, since light is emitted and does not return to the sun as clouds do to the earth, when they descend in showers of rain; to which I answer, that in the decompositions of phosphoric fluids every other ingredient but light may also return to the body of the sun. And that the emission of light must waste the sun is not a difficulty that can be opposed to our hypothesis. For as it is an evident fact that the sun does emit light, the same objection, if it could be one, would equally militate against every other assignable way to account for the phenomenon.

From these and a variety of other observations, which our limits will not permit us to extract, the doctor infers, that the sun is nothing else than a very eminent, large, and lucid planet, evidently the first, or in strictness of speaking, the only primary one of our system, all others being truly secondary to it. It's similarity to the other globes of the solar system, with regard to it's solidity, it's atmosphere, and it's diversified surface, the rotation upon it's axis, and the fall of heavy bodies, leads us on to suppose, that it is most probably also inhabited like the rest of the planets, by beings whose organs are adapted to the peculiar circumstances of that vast globe. He concludes, moreover, from the observations on nebulae, or clusters of stars, that though the analogy, which appropriates a system of opaque, revolving planets to each of these independent luminaries, is intitled to much respect, it is nevertheless probable, that many of them may be so far from existing merely for that final purpose, that they may be appropriated singly to the maintenance of their respective inhabitants.

4. *An account of the late eruption of mount Vesuvius, by sir William Hamilton, K. E. F. R. S.*—The phenomena of volcanic eruptions have been so minutely described by modern writers, and more especially on former occasions by the respectable author of the present memoir, that we are rather disposed to refer the reader to the paper itself, for the entertainment and instruction it will afford him, than to attempt an abridgment or enumeration of facts, which so greatly resemble the histories of former eruptions. The lava from mount Vesuvius nearly destroyed the town of Torre del Greco, at the distance of between five and six italian miles from Naples. The eruption was violent, and attended with all the circumstances of terrific magnificence, which sir William has described in such animated colours. This paper is elucidated with two coloured engravings in aqua tinta, and three others, together with two ground plans, or maps, one of which expresses the course of the lava of the town of Torre del Greco, and the other the territory in the vicinity of mount Vesuvius.

In the drawing, which represents the form of the cloud of smoke and ashes that issued from mount Vesuvius, the elevation of the cloud is about six or seven times that of the mountain. According to this sketch, admitting the height of the mountain

to be three thousand six hundred feet, the perpendicular height of the cloud will be about five english miles. Sir William, however, affirms, that the mountain appeared like a mole hill, in comparison to the enormous mass of clouds which rose above it. And he quotes the abbé Braccini, who, in his printed account of the eruption of Vesuvius in 1631, asserts, that he found by angular measurement, that the mass of clouds then formed over Vesuvius was more than thirty miles in height. Sir William, himself, without pretending to place much dependence on an estimate by the eye, remarks, that the distance from the crater of Vesuvius to the most elevated part of the cloud appeared to him nearly the same as that of the island of Caprea from Naples, which is about twenty-five miles. It is, moreover, to be remarked, that sir William, at the same time, speaks highly in praise of the successful accuracy of signior Gatta in the drawing, from which we have roughly deduced the perpendicular height of five english miles only. We have thought these circumstances worth enumeration. For it well deserves the attention of philosophers to ascertain how clouds of smoke, or dense opaque fume, can be raised and suspended at such a height as thirty miles; when the law of the elasticity of the lower air, as well as those deductions which have been made from the refractive density of the whole atmosphere, seem to prove an extreme degree of rarity at that height. But we do not presume, in the least, to reason against the evidence of what may be offered as matter of fact, concerning a subject so obscure as that of the constitution of the upper regions of the atmosphere; our aim in these remarks being simply that of exciting attention to an object which deserves inquiry.

5. *New observations in further proof of the mountainous inequalities, rotation, atmosphere, and twilight of the planet Venus, by John Jerome Schroeter, esq.*—Great part of this paper is employed in explaining and refuting a number of mistakes in a late paper of Dr. Herschel, who appears to have opposed, with too much precipitation, the discoveries of Mr. Schroeter respecting Venus, chiefly from the doctor's having, from mistake, ascribed to him assertions of facts different from those really contained in his writings. Mr. S. has not any more than Dr. Herschel perceived distinct spots on the disk of Venus; but the general phenomena are such as appear to prove, that this planet is surrounded by a dense atmosphere, probably containing clouds, or at least so far opaque as to prevent the irregularities of the surface of the planet, if any, from being seen; that it's refractive power is sufficient to cause a twilight, perceptible to observation, in the length of the horns of the planet; and that these lengths, as well as the bounding line of illumination, are subject to certain periodical irregularities, which may very reasonably be attributed to mountains, cavities, or seas, upon the surface of Venus, and afford sufficient ground to infer a rotation in the period of about 23 h. 21 m.

Mr. S. is disposed to conclude, that the apparent diameter of Venus at the earth's mean distance from the sun is about

16,"7,

16,"7, and not 18,"79, as Herschel had determined. His paper contains abundance of remarks on the observations and inferences of Herschel, which may be of service to the real inquirer after truth, and are upon the whole expressed with a degree of perspicuity and candour, that does the author much credit.

6. *Experiments on the nerves, particularly on their reproduction; and on the spinal marrow of living animals.* By William Cruikshank, esq.—These experiments were made on the par vagum, and intercostal nerves of dogs. We cannot enter into any ample detail with accuracy: by division of these nerves their respective office in the animal economy was ascertained, and by actually cutting out portions of them, under circumstances consistent with the preservation of the life of the animal, it was indubitably ascertained, that the nervous matter was reproduced, and the functions of the nerve performed as before.

At the end of his paper the author has the goodness to say, that he will forgive those censures which unphilosophic severity may throw on him, on account of the unavoidable circumstances [we suppose of cruelty] attending these experiments, if, in the opinion of the judicious, they should prove useful to mankind. We cannot avoid observing, that he would have acted more prudently to have kept silence on the subject. For it is but too probable, that the philosophy of morality, and that of anatomy, may, on examination, differ so far from each other, that the same term may not be adequate to express both. And it is a question not a little interesting to virtue and sensibility, to ascertain whether the remote prospect of utility to mankind be, in reality, equal to the expense of moral principle, and the individual miseries by which it is to be purchased.

7. *An experimental inquiry concerning the reproduction of nerves.* By John Haighton, M. D.—This physician made his experiments on the eighth pair of nerves in several dogs. Death was the consequence of dividing both the nerves. Division of only one of them was not attended with any considerable change in the animal. Subsequent division of the other nerve proved fatal, if performed in any short time after the first division. When the second division had been delayed for six weeks it did not prove fatal. Whence the doctor concludes, that the nerve first cut had been reproduced. And in order to show, that the functions of these divided nerves had not been performed in any circuitous manner, the dog, on which the last mentioned experiments was made, was suffered to live for nineteen months, at the end of which time, the nerves were again divided, and the dog died.

It must be remarked, that the paper of Mr. Cruikshank was read to the Royal Society in the year 1776, and Dr. Haighton's paper was read to the same society in 1795.

8. *The croonian lecture on muscular motion.* By Everard Home, esq. F. R. S.—This croonian lecture bears date in 1790. It may easily be imagined, that medical men of the greatest ingenuity must find themselves at a loss to say any thing new upon a general subject, upon which an annual lecture is to be delivered to the Royal Society. Mr. H.'s present lecture sufficiently shows his

his powers as a man of ability and information. He remarks, that our inquiries into the cause of muscular motion ought to be directed to such animal structures as are the most simple, such as the hydatid instead of the more elaborate muscular organs; that the obvious fibrous appearance of muscles is an indication of strength, but not essential to the existence of muscular contraction; that the disadvantageous situation, as to mechanical power, in which most muscles are placed, appears to have been designed less for the production of velocity, than to procure the effect by short contractions, which appear to be less fatiguing to the system, than such as are longer. He explains the structure and muscular action of the heart, and shows, from several observations and experiments, that membranous parts possess muscular power. These are a few of the materials which compose the lecture. Of general inferences it contains none.

The meteorological journal, as usual, occupies the last twenty six pages of the book. v.

M E D I C I N E. C H E M I S T R Y. E L E C T R I C I T Y.

ART. XXIII. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark, lately imported into this Country under the name of Yellow Bark: including practical Observations respecting the Choice of Bark in General.* By John Relph; M.D. 8vo. 177 pages. Price 3s. in boards. Phillips. 1794.

If we were inclined to decide upon the virtues of the different species of the peruvian bark, merely from the reports which have been given of them by their respective advocates, we should find it extremely difficult to fix upon any particular kind, in preference to the rest; each sort having, in its turn, been highly extolled, and strongly recommended as the most useful and efficacious. Whether this be the case, in the present instance, or not, we cannot take upon us to determine; but we may be allowed to remark, that it has seldom happened in our practice, that a more powerful bark than the common was required. From this observation we do not, however, mean to infer, that the yellow bark may not be employed with superiour advantage in some cases of disease; though we suspect the character, which is here given of it, to be higher than future observation and experience will justify.

The histories of the different kinds of bark are principally drawn from the writings of Arrot, Condamine, Jusseau, and professor Murray. The following is the account which Dr. R. has given of that kind of bark which Murray has described under the title of *cortex chinae flavus*, and which is unquestionably that species which is the object of the present inquiry.

p 64.—‘ This bark, though denominated yellow, is only to be understood, as approaching nearer to that colour, than any other species of peruvian bark, imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having in cer-
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tain directions of the light, a peculiar sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, dry, and rigid to the feel, and easily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour corresponding unequivocally to those of the *cinchona officinalis*. The external surface of this bark, is of a somewhat deeper colour than that of the internal, and in some specimens it is as deep as that of the red bark. The pieces vary much in size: some are about two inches and a half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller, and some are to be found from twelve to eighteen inches in length, with the breadth and thickness in proportion. I have also seen whole chests of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the most perfect specimens of common bark. The epidermis of the large pieces of the yellow bark, is of a reddish brown colour, rough, and of a somewhat spongy texture; but that of the smaller pieces is of a grey colour, harder, and much more compact.

The want of odour, or what is commonly termed *aroma*, in this species of bark, Dr. R. supposes to depend upon the circumstance of it's external covering being stripped off before it is brought into this country. It is in this mossy covering part that, he thinks, the principle of odour resides.

The proofs which this species of the *cinchona* afforded of it's superiour qualities, by chemical trials, are by much the most satisfactory part of the work. They were conducted by Mr. Babin-
gton, whose accuracy and acuteness cannot be disputed. From these trials it would seem, that this species of bark contains a larger proportion of active and soluble matter than the pale or even red bark.

Notwithstanding the very favourable results of the chemical investigation into the nature of this drug, Dr. R. has recourse to his own experience of it's effects, and that of other physicians, in the cure of disease. Previous to which he observes:

P. 123.—‘The principal, and probably the only efficient qualities of the bark, are its bitterness and astringency; but whether it acts simply by the union of these two properties, or by some peculiar combination or modification of them, or whether its efficacy depends upon a power *sui generis*, or what has been called a specific quality, is a question not yet fully decided. Those who maintain the former opinion, contend, that the medical powers of the bark are proportioned to its sensible qualities; while the advocates for the latter opinion assert, that no artificial composition of bitter, astringent, and other matters, though infinitely more powerful than those found in the *cinchona* bark, is of equal efficacy in the cure of agues. However, as bitterness and astringency are admitted by all to be the only ostensible evidence of the medicinal utility of bark, and without which it would be deemed useless and effete; it may be fairly inferred, that the yellow bark, as possessing these qualities in the greatest

degree, should be employed in preference to that of any other species of cinchona.'

In respect to the manner of exhibiting this bark, the following account may be sufficient.

P. 128.—'Bark in the form of powder, is for obvious reasons justly considered the most efficacious form in which it can be administered. Half a dram of the yellow bark in this state, given every two hours, has in general been found sufficient to cure in a few days the various intermittents which have fallen under my care, excepting only some peculiar cases evidently connected with visceral obstructions, in which I not only had recourse to calomel, but also found it expedient to increase the dose of the bark. Judging however from a great number of cases, I am perfectly satisfied that the yellow bark manifested nearly a double proportion of febrifuge power to that of the common bark; as most of the agues treated at the hospital, were not to be subdued by giving less than a dram of the latter bark every two hours.

'It has been hinted to me, that the bitterness of the yellow bark is so intense, that few stomachs would bear a large dose of this drug without nausea and sickness being induced; but this opinion is wholly unfounded and contradicted by experience.

'Its bitterness, though certainly excessive, is however not of the nauseous kind, and has in many instances proved more acceptable to weak dyspeptic stomachs, than an equal quantity and a similar preparation of the common bark. Therefore this quality of yellow bark, on which much of its efficacy probably depends, gives it peculiar and important advantages.'

How far this bark may be found, by a more general exhibition, to excel the other species of cinchona, in the cure of disease, we cannot pretend to say; at present, however, its effects evidently rest upon insufficient experience.

ART. XXIV. *An Essay on the Malignant Pestilential Fever introduced into the West Indian Islands from Boullam, on the coast of Guinea, as it appeared in 1793 and 1794.* By C. Chisholm, M. D. and Surgeon to his Majesty's Ordnance in Grenada. 8vo. 279 pages. Price 5s. in boards. Dilly. 1795.

WRITERS on tropical diseases have in general been more successful in giving the histories or descriptions of complaints, than in proposing the most ready and expeditious methods of removing them. They have investigated the nature and causes of the disorders which prevail in those climates, with much ingenuity and attention; but the remedies, that may be most suitable to the removal of such disorders, have by no means been considered with an equal degree of care. Hence very different methods of treatment have been proposed at different times by those who have written on the diseases of hot climates.

The author of the present essay seems, however, to have entered pretty fully into an examination of the means best adapted to the removal of the diseases of tropical climates. He sets out, in this useful inquiry, by a description of Grenada, so far as relates to the face of the country, the productions, diseases, and state of the weather.

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P. 2.—‘ The windings of the innumerable hills in Grenada produce a change of temperature at the end of every hundred yards; under their shelter the heat is almost unsupportable, and the body is bathed in the most profuse sweat: beyond this, turning an angle, and being suddenly exposed to the prevailing winds, which there blow with violence, proportioned to the narrow vallies which confine them, the body is in an instant dried up: an aguish sensation takes place, and not unfrequently topical pains, and inflammations of a most dangerous nature, are instantaneously produced. It is from this cause, as much as from any other, that hepatic and pulmonary inflammations are more frequent, and more violent in these rugged mountainous islands than in Barbadoes, Antigua, and others of a smoother and less divided surface: and this is the principal cause also that topical inflammations, particularly those of the liver, are met with at all seasons, during the hot and rainy as well as the cool and dry: a circumstance otherwise inexplicable. It also accounts for the efficacy, as a preventive, of any medium between the shirt and the skin, which may absorb the perspired fluid, whilst it keeps up an equal temperature on the surface, whatever changes take place in the surrounding atmosphere. Thus, a flannel-shirt, however strange it may seem to an European not acquainted with the circumstance above mentioned, is the best preservative of health in this island, and perhaps throughout the torrid zone.’

According to the account which doctor C. has given of this island, it does not appear, that the inhabitants are much exposed to disease, except from the effects of *miasmata*, in those parts where marshes abound. The endemic diseases seem to be of the bilious, putrid, or inflammatory kind, according as the seasons are hot and wet, or dry and cool.

Although we have only noticed these few circumstances respecting the climate of Grenada, the attentive practitioner may find many other facts and observations highly interesting and important, in the very extensive and accurate description which the author has given of this island.

In tracing the origin of the contagion, and the manner of it's being introduced into the island of Grenada, the author displays much ingenuity as well as acuteness of observation.

Dr. C.'s opinions with respect to the nature of this fever are, ‘ that it was highly infectious; that it arose from human contagion, heightened by various causes, to a pestilential degree of violence; and that like the plague, it was communicated in every instance, either by actual contact with an infected person, or by breathing air charged with effluvia from the lungs of an infected person, or by touching the cloathes of or sleeping in a place where an infected person had been.’

In respect to the descriptions of persons that were more particularly obnoxious to the complaint, the author remarks, that white people of strong habits, who had lately arrived from Europe, were very liable to be affected by the disease; also people of colour, especially sailors, porters, &c.

The symptoms and appearances which pointed out this fever are detailed with considerable clearness and precision in this part of the work. They seem to agree in many particulars with those which have

degree, should be employed in preference to that of any other species of cinchona.'

In respect to the manner of exhibiting this bark, the following account may be sufficient.

P. 128.—'Bark in the form of powder, is for obvious reasons justly considered the most efficacious form in which it can be administered. Half a dram of the yellow bark in this state, given every two hours, has in general been found sufficient to cure in a few days the various intermittents which have fallen under my care, excepting only some peculiar cases evidently connected with visceral obstructions, in which I not only had recourse to calomel, but also found it expedient to increase the dose of the bark. Judging however from a great number of cases, I am perfectly satisfied that the yellow bark manifested nearly a double proportion of febrifuge power to that of the common bark; as most of the agues treated at the hospital, were not to be subdued by giving less than a dram of the latter bark every two hours.

'It has been hinted to me, that the bitterness of the yellow bark is so intense, that few stomachs would bear a large dose of this drug without nausea and sickness being induced; but this opinion is wholly unfounded and contradicted by experience.

'Its bitterness, though certainly excessive, is however not of the nauseous kind, and has in many instances proved more acceptable to weak dyspeptic stomachs, than an equal quantity and a similar preparation of the common bark. Therefore this quality of yellow bark, on which much of its efficacy probably depends, gives it peculiar and important advantages.'

How far this bark may be found, by a more general exhibition, to excel the other species of cinchona, in the cure of disease, we cannot pretend to say; at present, however, its effects evidently rest upon insufficient experience.

ART. XXIV. *An Essay on the Malignant Pestilential Fever introduced into the West Indian Islands from Boullam, on the coast of Guinea, as it appeared in 1793 and 1794.* By C. Chisholm, M.D. and Surgeon to his Majesty's Ordnance in Grenada. 8vo. 279 pages. Price 5s. in boards. Dilly. 1795.

WRITERS on tropical diseases have in general been more successful in giving the histories or descriptions of complaints, than in proposing the most ready and expeditious methods of removing them. They have investigated the nature and causes of the disorders which prevail in those climates, with much ingenuity and attention; but the remedies, that may be most suitable to the removal of such disorders, have by no means been considered with an equal degree of care. Hence very different methods of treatment have been proposed at different times by those who have written on the diseases of hot climates.

The author of the present essay seems, however, to have entered pretty fully into an examination of the means best adapted to the removal of the diseases of tropical climates. He sets out, in this useful inquiry, by a description of Grenada, so far as relates to the face of the country, the productions, diseases, and state of the weather.

'The

P. 2.—‘ The windings of the innumerable hills in Grenada produce a change of temperature at the end of every hundred yards; under their shelter the heat is almost unsupportable, and the body is bathed in the most profuse sweat: beyond this, turning an angle, and being suddenly exposed to the prevailing winds, which there blow with violence, proportioned to the narrow vallies which confine them, the body is in an instant dried up: an aguish sensation takes place, and not unfrequently topical pains, and inflammations of a most dangerous nature, are instantaneously produced. It is from this cause, as much as from any other, that hepatic and pulmonary inflammations are more frequent, and more violent in these rugged mountainous islands than in Barbadoes, Antigua, and others of a smoother and less divided surface: and this is the principal cause also that topical inflammations, particularly those of the liver, are met with at all seasons, during the hot and rainy as well as the cool and dry: a circumstance otherwise inexplicable. It also accounts for the efficacy, as a preventive, of any medium between the shirt and the skin, which may absorb the perspired fluid, whilst it keeps up an equal temperature on the surface, whatever changes take place in the surrounding atmosphere. Thus, a flannel-shirt, however strange it may seem to an European not acquainted with the circumstance above mentioned, is the best preservative of health in this island, and perhaps throughout the torrid zone.’

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The symptoms and appearances which pointed out this fever are detailed with considerable clearness and precision in this part of the work. They seem to agree in many particulars with those which have

been described by Dr. Rush, as attending the epidemic that lately raged in Philadelphia.

In regard to the distance at which the contagion may be communicated, the following are the results of the author's inquiries and reflections.

P. 133.—1. That those who most carefully avoid houses where the infection is, are the most certain to escape it. 2. That although the disease is in the same house, avoiding the chamber of the sick prevents infection. 3. That the merely entering the chamber of the sick, without nearly approaching the diseased person, has never communicated infection. 4. That approaching so near the diseased person as to be sensible of the fœtor of his breath; or of the peculiar smell which is always emitted from the bodies of the sick in this disease: or to touch the bed-clothes he lies on, generally occasions nausea, slight rigors, and often headach at the moment, and some hours after the disease itself. 5. That actual contact, so that the perspired fluid of the sick person may adhere to the hands, &c. of the healthy person, more certainly produces this disease. 6. That touching the wearing apparel of a person who is actually diseased, or has just recovered from the disease, as certainly communicates the infection to the healthy person. And 7. That frequently the merely passing a person infected, or who wears the clothes he had on during the existence of the disease, in such a manner as that the effluvia proceeding from them may be blown on the healthy person, has produced the disease.

The appearances which presented themselves on dissection, though by no means unusual, prove that a pretty high degree of inflammatory action had been present in the beginning of these disorders. They were the following.

P. 136.—The intestines were much inflated, inflamed, and sphacelated, particularly the duodenum, a little beyond the pylorus; the liver had shrunk to less than one-half its natural size, was uncommonly flaccid, and of a colour nearly approaching to buff; or a mixture of yellow and that of ashes; the gall-bladder was flaccid and greyish, and contained a small quantity of very dark-coloured, ropery bile. The spleen and pancreas were in a natural state; but the lungs were highly inflamed, and of a livery texture and hue: a circumstance the more extraordinary, as no symptom of marked pulmonary affection could be perceived during the existence of the disease. The bladder contained near three quarts of urine; and was dilated to considerably above the os pubis; and its coats were much thickened. This patient had been constantly tormented with pain, throughout the whole region of the pelvis, and almost a total suppression of urine.

From the great malignity that marked the progress of this disease, and its resemblance to those of a pestilential kind in some of its symptoms, as well as the manner in which it was introduced and propagated among the sailors, garrison, and inhabitants of the town of St. George, the author considers it as partaking in a high degree of the nature of the true plague.

The plan of treatment which was adopted in this dangerous disorder appears to have been founded upon the following reasoning.

* P. 150.—‘ It was evident, however indirectly marked by the symptoms, that the first stage of the fever was an inflammatory diathesis, peculiar in this respect, that its tendency to terminate in gangrene was infinitely greater than in any other disease I ever met with. It was no less evident that this stage was succeeded by one wherein nervous excitement and a putrescent diathesis were equally remarkable, and equally tended with an uncommon rapidity to the dissolution of the patient. It was also evident, that these diatheses had an extraordinary aptitude to run into each other, without showing any distinct termination of the one, or accession of the other; and it appeared that the imprudent use, or the anticipation of the means of obviating either of these states or diatheses, inevitably hastened the progress of the other to its peculiar termination. Having these facts before me, it was clear that if I at once went on the antiphlogistic plan, I would, with certainty, anticipate the fatal issue of the disease, by inducing an extreme degree of debility; and that, on the other hand, if I adopted at the commencement of my treatment, the antiseptic plan, I would inevitably increase the tendency of the existing inflammation to terminate in gangrene. Many proofs of both these fatal errors occurred daily for some time after the introduction of the disease; and surely the practitioner could not be blamed when it is considered that the disease was new, and unknown in the climate.’

Upon these grounds, the indications of cure were to discharge from the stomach and intestines acrid and offensive humours; to obviate the inflammatory diathesis without producing a tendency to putrescence; to moderate the tendency to putrescence, and to obviate it when actually present; to restore tone and energy to the system.

With a view to the first of these indications the author had recourse to a solution of vitriolated natron and tartarised antimony in water, which both evacuated the contents of the stomach and bowels; and frequently induced a gentle diaphoresis.

The removal of the inflammatory diathesis was however attended with much more difficulty, and it was not until the author had attended and reflected upon a considerable number of cases, that he ventured on the use of mercury, a remedy which has been found so highly advantageous and important in the cure of the diseases that occur in warm climates. Dr. Rush, in his treatment of the epidemic which prevailed in Philadelphia, made use of this remedy, and found it of great utility in the removal of the disorder; but his reasoning with respect to its mode of operation is somewhat different from that of our author. The complete success, which attended this plan of treatment in both countries, is, however, a circumstance which must have considerable influence with practitioners, in rendering it more general in the disorders of warm countries.

In restoring the loss of tone and vigour in the system, and in preventing the tendency to putrescence, the author found the angustura bark also a more suitable medicine than the common bark.

This essay is concluded by the histories of several cases of the ‘ Malignant Pestilential Fever,’ in order more fully to explain the author’s manner of treating the disease.

On the whole, the remarks and observations which are to be met with in this treatise are in general judicious and useful, and they have a much more practical tendency than those of the generality of tracts on febrile complaints. The author has evidently ventured to think for himself in whatever respects the management of the disorder on which he has treated: his opinions are therefore the result of experience, and not the deductions of theory.

ART. XXV. *The Physicians' Vade Mecum; being a Compendium of Nosology and Therapeutics, for the Use of Students.* By the Rev. Joseph Townsend, Rector of Pewsey, &c. 12mo. 130 pa. Pr. 3s. sewed. Cox. 1794.

THIS compendium of nosology is professedly taken from the Synopsis of Dr. Cullen, therefore little need be said respecting the nature of the work. The author has however properly enough rendered into english the definitions contained in the Synopsis. His object in this publication will be best understood from the following passage in the introduction.

P. i.—‘The utility of classical distinctions is almost universally acknowledged; yet nothing is more difficult than to make such an arrangement as shall meet with universal approbation. It will, however, be acknowledged sufficient for every useful purpose, if we can with precision ascertain the name and nature of a disease, although we should not perfectly agree as to its proper place in a System of Nosology. Having once formed his diagnosis, the skilful practitioner will next proceed to investigate, where it is possible, the proximate cause of the disease; and where that is not to be discovered, he will pay particular attention both to the occasional and to the predisposing cause. In all these investigations the younger students will, I trust, receive some assistance from the compendium now presented to the public; and with a moderate share of penetration will be enabled, in most cases, to determine what are the most judicious indications to effect a cure.’

In the compendium of therapeutics we meet with an arrangement of medicines under different classes, but the utility of such a method is perhaps not so great as has been generally imagined.

ART. XXVI. *A Treatise on the Blood, or general Arrangement of many important Facts, relative to the vital Fluid. With some cursory Observations on the Theory of Animal Heat. Interspersed with pathological and physiological Remarks from the Inductions of modern Chemistry.* By Hugh Moises. 8vo. 290 pages. Price 5s. in boards. T. Evans.

INVESTIGATIONS into the nature and constituent principles of the animal fluids, though frequently indulged in by physicians, have seldom tended to elucidate or explain the phenomena of disease: inquiries of this kind have, indeed, in some measure, contributed to a more perfect knowledge of the laws of the animal economy; but in directing the means of cure in actual disease, they have had little influence.

We have no wish, however, by this observation, to damp the ardour of inquiry concerning the fluids of the human body; we only wish to give such researches a more important tendency, that of being conducted with a more immediate view to some practical advantage.

In perusing the work now before us, we are sorry to observe, that the ingenious author has been too inattentive to this important object, while he has been scrupulously nice in collecting and detailing the facts and observations of those who have preceded him on this subject.— This performance may therefore be considered rather as a collection or compilation of the facts and opinions respecting the nature and properties of the blood, which have been scattered through medical writings, than as a treatise showing the influence of the sound and vitiated states of this fluid on the human system, and it's effects in promoting or retarding disease.

We shall now turn to the work, which, though apparently the production of a young man, is by no means deficient in information. The principal design of the writer has evidently been, to collect, and in some degree arrange the numerous facts which have at different times been recorded on this subject; and by thus bringing them into one point of view, to render the labours of the student more easy and agreeable. In this way he hopes to improve the science of medicine; for he thinks, that, until the laws of nature be known, by a careful observation of facts and accurate deductions from them, little progress can be made.

Pref. p. xvi.—‘Hence,’ says he, ‘the necessity of collecting and connecting corresponding facts, and the advantage of reducing them to certain general principles, and of applying these to account for other phenomena; for thus by a slow and cautious induction we may advance to a knowledge of the most general laws that regulate the system of nature. But though we be warranted to consider all the phenomena that we find connected with these general laws, and manifestly depending upon them as so many facts explained, so many truths known and understood, yet we ought not to overlook such phenomena, as are not reducible to these general principles, but should view them as simple and separate facts, and treasure them up till a more enlarged experience, and more accurate observation lead us to the discovery of the powers of nature, to which they should be referred.

‘In the course of the following sheets we have uniformly endeavoured to adhere as closely as possible to these principles, and the matter, though arranged in a scattered and desultory manner, is, we trust, pregnant with many important facts, each deriving their origin from a different author, without ever having been collected into one general point of view.

‘A considerable part of the materials which have composed this work, were originally collected as notes, in my perusal of different authors, without the most distant idea of publication; but finding them encrease very considerably both as to number and importance, I attempted their arrangement in as accurate and connected a manner as the numerous avocations of public practice would allow; how far I have succeeded does not become me to judge;—with diffidence I submit them to the public, and requesting only that portion of indulgence which is ever due to a laudable inclination.’

We are not in the least disposed to question the goodness of the author's intentions, but we have certainly not met with that peculiar arrangement of facts in his work, which is necessary to illustrate general principles, or a sufficiently clear application of them in explanation of the phenomena of disease. As a collection of facts the
work

work is unquestionably useful, and the author appears to have performed this part of his undertaking with sufficient fidelity and attention.

The selection of a few passages will, however, afford the reader a more ample and satisfactory view of the nature of the author's labours, and of the manner in which he has executed his task, than we could give by any description.

After stating from Lavoisier, that atmospheric air is composed of one part of carbonic acid, twenty seven of vital air, or oxygenous gas, and seventy two of azotic gas, or atmospheric mephitic, he says,

P. 26.—“The *lungs* are the organs destined for the important function of respiration; and their mechanical structure is most peculiarly adapted for the purpose of bringing the blood into contact with the external air, and thereby affording it an opportunity of recovering from the *atmosphere* such principles as are necessary to the welfare of animal life, and which had been separated from it in the course of circulation; as well as to free itself of such matters, as are either prejudicial, or at least not *necessary* to an healthy state in the animal.

“In the act of *respiration*, the external air is brought into contact with the *blood* as it passes through the lungs; and, by a change of principles, or rather by a double affinity, supplies the latter with salutary principles, while the atmosphere becomes so vitiated, as to be no longer fit for the purposes of respiration.

“In order to explain this, it will be necessary to remark that *oxygenous gas* is composed of the *caloric* and *oxygenous principles*, and that the blood contains more or less of the carbonaceous principle; it is with this *carbonaceous principle* that the *oxygen* of the atmosphere unites during the act of respiration, producing *carbonic acid*, which is afterwards, either wholly or in part, carried off along with *azotic gas* in the succeeding expiration, leaving the *caloric principle* of oxygenous gas to be diffused through the system, in the course of circulation.

“That hydrogen gas is exhaled from the blood during respiration, and, uniting with the oxygen of the atmosphere, forms *water*, seems evident from the very commonly observed, though curious fact, of the breath of animals condensed on glass, producing water, which is composed of the hydrogenous and oxygenous principles.”

From these observations he thinks that, (p. 28) “it may not be difficult to account for the deleterious consequences which ensue from confinement in close places, and more especially when in considerable numbers, as in theatres, prisons, hospitals and in the holds of ships, &c. In the latter, Dr. Trotter has observed that they are often stowed so close, that it is difficult to move without treading upon them. And speaking of the apartments in an african slave ship, he says, “The temperature in these apartments when they became crowded, was sometimes above 96° of Fahrenheit's scale.” He adds, “I myself could never breathe there, unless under the hatchway. In such situations it may be supposed that the sufferings of these creatures are sometimes dreadful. Air heated and rarified to such a degree, and loaded with animal effluvia, cannot fail of being noxious to life; there were certainly instances where some expired from *suffocation*, having shewn no previous signs of indisposition. During this season of the year” he adds “there was little rain, and the weather was not more sultry than is usual in these latitudes.”

“That

• That these effects are not always produced by numbers of individuals collected together and confined in a small compass, seems obvious from the following fact.

• Out of upwards of 1600 prisoners, confined in the french prison at Forton near Gosport, the average number of sick has never exceeded 70, although they are very much crowded during the *night*; whereas in the regiment now doing duty there, the average of sick has been upwards of 40 for a considerable time past; while the number of privates in the regiment (non-effectives included) has I believe never exceeded 471 since the time of our being called out in the month of january 1793—out of which upwards of 170 men have been under my care since the 15th of january, 1794.

• This, I think, may be accounted for in two ways. First, from the *soldiery* being exposed to the *night damps*, which in consequence of several arms of the sea and the neighbouring marshes, are very considerable, and from which the *prisoners* are in a great measure secured by the prisons being shut up at a very early part of the evening. Secondly, from the *flagrant abuses* which are suffered to exist in the recruiting of our militia, by which the regiments are filled with a *motley set*, composed of *rascally young boys*, *diseased refugees*, and *decrepid old men*. Thus verifying the too well founded remark of the humorist, and instead of being the *pillars*, do actually become the *waterpillars* of the nation.

We shall close our account of this publication by laying before our readers Mr. M.'s detail of facts respecting the *serum* of the blood.

P. 83.—It is not pure water, as some have supposed, but a transparent aqueous fluid, of a yellowish green colour, denominated by some authors the *albuminous* fluid. It is not, as it would seem, homogeneous, and is specifically heavier than water by one *thirty-eighth* part, and the crassamentum is heavier than this fluid, by nearly *one twelfth*. It is found floating on the surface of the crassamentum, which it every way surrounds, the red cruor being as it were completely immersed in it. It is of a dull brackish taste, and somewhat unctuous and adhesive. It coagulates and hardens by a heat much less than 212° degrees of Fahrenheit's thermometer, and will take a concrete form much harder than the crassamentum by the commixture of acids, or rectified spirits, as also by a concussive motion, forming first an indissoluble glue, afterwards a fleshy membranous substance, and at length shrinks up to a corneous substance, or friable gum; on pressing this coagulum, a small quantity of a serous fluid distils from it, which has been called the serosity of the blood, and in which its neutral salts, or whatever occasions its saline taste, are said to reside.

• When once coagulated it is incapable of becoming fluid again. When distilled on the waterbath it gives over a mild insipid phlegm, neither acid nor alkaline, but which advances rapidly to putrefaction; the residuum is dry, hard and transparent like horn, no longer soluble in water, but which, by a strong heat, gives over an alkaline phlegm, a considerable quantity of concrete volatile alkali, and an intensely fetid oil. All its products are of a very disagreeable fetid smell.

• The residuum of this last process is a coal very difficult to incinerate, and which when distilled by a naked fire almost fills the retort. It is so difficult to incinerate, that it cannot be reduced to ashes, unless it is kept in a red heat for several hours, with a large surface exposed to the air. These ashes are of a dark grey colour, containing marine salt, cretaceous soda, and some calcareous phosphate.

• Wh

• When exposed in an open vessel to a warm temperature for a certain length of time, it soon putrefies, affording concrete volatile alkali of an abominable smell, in considerable quantities. Its putrefaction proceeds so rapidly, as not to afford Bucquet an opportunity of deciding whether it passes to an acid state, before it becomes alkaline. It readily unites with water in any proportion, losing its consistence, taste, and greenish colour, but not perfectly unless their union is promoted by agitation, as their different densities in some measure keeps them asunder. When poured into boiling water it in general coagulates instantly. When dissolved in water it forms a white opaque somewhat milky fluid, which Bucquet says possesses all the characteristic properties of milk, as in affording cream, coagulating by heat, acids, &c. By the addition of alkalies it is rendered more fluid, as it were by a kind of solution.

• Acids, as I have just observed, have a directly opposite effect, and form therewith a concrete substance, which by filtration and evaporation affords such neutral salts, as the acid made use of forms with salt of soda, a fact which, beyond a doubt, proves the existence of salt of soda in the blood, disengaged and possessed of all its properties.

• The substance which this fluid forms by the addition of acids is very readily dissoluble in volatile alkali, which is the proper solvent of the albuminous part; but it is far from being completely soluble in pure water. When united to volatile alkali it may be decomposed and precipitated by the admixture of acids. It affords by distillation with a naked fire pretty near the same products as are obtained from dry serum, and its residuum contains cretaceous soda in no inconsiderable quantity, from which Bucquet concludes, that there is a portion of salt of soda so intimately combined in the serum, as not to be completely saturated by the coagulating acid.

• The serum by the action of the nitrous acid, when exposed to a gentle heat, affords mephitic, and by the application of a greater heat to the mixture nitrous gas is set at liberty; the residue affords acid of sugar and a very small quantity of that peculiar acid, which M. de Morveau calls the *malasian acid*.

• The decomposition of metallic salt takes place very readily by the addition of serum, which produces no such effect on the calcareous and argillaceous neutral salts. It is coagulable by alkali, as I have before remarked, and the coagulum produced by this union differs very considerably from that formed by the action of acids, which last is very difficultly soluble in water, but which, as Bucquet has discovered, is not the case with such as is formed by rectified spirits. These are not the only phenomena in which these coagula differ. The serum contains, besides the coagulable albumen, a considerable portion of simple water, and some mucus, not so easily drawn into threads as the crassamentum, and not influenced by heat or acids, in a manner similar to this albumen.

It is only necessary further to observe, respecting the treatise before us, which contains many facts and observations that may be useful to the inquirer into the nature and properties of the blood, that it is printed in a very incorrect manner, which renders many of the passages ambiguous, and not to be understood without very strict attention.

ART. XXVII. *On Electric Atmospheres. In which the Absurdity of the Doctrine of positive and negative Electricity is incontestably proved: and the real Nature, Production, Mode of Existence, and Properties of Atmospheres in an electric State, are clearly demonstrated and fully explained. To which is prefixed a Letter, addressed to Mr. Read of Knightbridge; in Reply to his Remarks on the Author's former Treatise on Electricity, &c.* By E. Peart, M. D. 8vo. 125 pa. Pr. 2s. 6d. Gainsborough, Mozley and Co.; London, Miller. 1793.

ELECTRICITY would appear from it's effects, so far as they are known to us, to be an agent of considerable power and importance in the system of nature; but our investigations have hitherto gone but a very little way in determining the particular purposes which this extraordinary fluid is calculated to serve, or the peculiar phenomena with which it is attended; nor shall we, in all probability, succeed in these respects, until it's particular nature, and the laws by which it is regulated, be better understood. The author of the present performance has laboured much in these inquiries, but our expectations of information have always been damped by the mode of philosophising which he has adopted, a mode to which we have already objected * as unsatisfactory and incomplete.

The present work is evidently written with a view of answering the objections which have been made to the author's opinion by Mr. Read, to whom indeed the doctor has given a somewhat sharp reply in a letter prefixed to the publication.

The intention, with which the author has attempted a further discussion of his opinions respecting the nature of the electrical fluid, will be understood with the greatest facility, from the following passage extracted from the preface.

Pref. P. 2. * Since, therefore, Mr. R. hath changed his ground without altering his terms; and since his negative electricity hath nothing negative but the name, as he cannot prove that a body, negatively electrified, is, in any degree, deprived of its electric principles; I have thought proper to pursue his doctrine of one homogeneous electric fluid being rendered sensibly active, and producing all the appearances which are called electric, when bodies possess either more or less than their natural quantity of it, through the different states of electric atmospheres; and to prove its insufficiency and absurdity in them all; and this I thought would be better done in a separate tract, than interspersed with the replications in the letter. I have, therefore, written a full refutation of the theory of negative electricity, or any doctrine which pretends to maintain there is but one, homogeneous, electric fluid: and have demonstratively proved, that there are two active principles, which are capable of being excited, so as to produce all the phenomena of electricity; and, without which, those electrical appearances are inexplicable.

I the rather chose this method of giving a complete and general view of electricity, as a supplement to, or continuation of my former tract, because in the experiments with the insulated jars and plates, there related, I was deceived; on account of my insulators being too

* Anal. Rev. Vol. iv, p. 454.

cold and damp to be so perfectly *so*, as I expected they were; consequently, the explanations and reasonings about those experiments, are of no weight whatsoever; and therefore, I have taken this opportunity of giving my theory of electricity, in as perfect, and concise a state, as the short time I at present could spare, would permit.

It is quite unnecessary for us to go again over the old ground respecting electric atmospheres; we shall therefore only just observe, that, in the work before us, the doctor considers the effects of electric atmospheres on each other; the particular properties of each, when taken singly; the means by which they are produced; and the state in which they exist previous to excitation. He also attempts to prove, that those effects are inexplicable on the supposition of their being produced by one, simple, homogeneous, electric fluid; and endeavours to demonstrate, that there inevitably must be two fluids, *æther* and *phlogiston*, naturally combined and at rest; that these fluids are capable, by certain means, of being separated, and of acquiring electric properties; that every electric atmosphere is formed of one of these principles strongly excited to a small extent around the surface of a body, and that again surrounded by a much more extensive atmosphere of the other principle in a more moderate state of excitement; that an internal atmosphere of *æther*, with an external one of *phlogiston*, cannot be produced but by means of an internal atmosphere of *phlogiston*, surrounded by *æther*, being formed at the same time; that the properties these principles acquire by this state of excitement and separation are those which we call electric, and must continue as long as the two contrary atmospheres remain disunited; and that all the appearances which are called electric depend upon those atmospheres acting upon, or with each other; upon the properties which they singly possess; or upon their final combination, when they rush together with violence, noise, and light, and all their electric properties are lost by their union.

[A. R.]

THEOLOGY.

ART. XXVIII. *An Investigation of the Trinity of Plato and of Philo Judæus, and of the Effects, which an Attachment to their Writings had upon the Principles and Reasonings of the Fathers of the Christian Church.* By Cæsar Morgan, D. D. Chaplain to the Lord Bishop of Ely. 8vo. 180 pages. Price 3s. 6d. Rivingtons. 1795.

THE public is here presented with an elaborate treatise, in which new light is cast upon a subject that has greatly perplexed the learned. By a numerous body of orthodox divines, the supposed christian doctrine of the trinity has been found in the writings of Plato, and is said to have been originally derived from the Hebrew Scriptures. Other theologians have been of opinion, that the doctrine of the trinity, as commonly received in christian churches, is a corruption of christianity, and that it was introduced by the early christian fathers from the writings of Plato, who borrowed it from the oriental philosophy. Both these classes of writers have agreed in admitting, that the doctrine of the trinity is to be founded in the writings of Plato, and have only differed with respect to the source from which he derived

rived it. Dr. M., in this work, examines the previous question, and finds reason to deny, that the christian doctrine of the trinity, or any doctrine which resembles it, exists in the writings of Plato. He informs his readers, that, when he first entered upon the inquiry, he entertained no doubt of the truth of the opinion, that Plato was acquainted with the doctrine of a trinity of persons in the divine nature, and that his original object was merely to know, by what train of reasoning he was led to embrace this doctrine, by what arguments he supported it, and in what sense he explained it: but that upon examining the passages which have been supposed to express this doctrine, he finds no proof that it was known to Plato. Dr. M. is of opinion, that the abstract doctrines of Plato are at present but little understood, and that false notions of them were gradually introduced among the early fathers of the christian church, in a great measure by mistaken interpretations of the writings of Philo Judæus. Instead of relying implicitly, for the meaning of a greek writer, upon the judgment of men whose writings abound with fanciful and mystical interpretations of their own sacred Scriptures, he very reasonably has recourse to a careful perusal of the writings of Plato, as the only satisfactory method of arriving at a correct knowledge of his opinion.

Accordingly, the Dr., in the first place, examines all the principal passages in the dialogues entitled *Epinomis*, *Parmenides*, *Philebus*, *Cratylus*, *Timæus*, and in some of the *Epistles*; investigates Plato's doctrine of ideas; inquires into the sense in which he uses the term *logos*; and proves, as he conceives, that none of these passages or terms countenances the notion, that Plato was acquainted with the doctrine of three hypostases in the divine nature. He adds, that we find no traces of this doctrine in the sects of pagan philosophy which derived their origin from the school of Plato, or in the writings of his admirer and imitator Cicero.

The next inquiry is, whence then arose the opinion, that the doctrine of the trinity is to be found in the writings of Plato? Dr. M. traces it's rise and progress as follows. Philo Judæus, adopting Plato's idea concerning the division of things into the two great classes, intelligibles and sensibles, speaks of the creation of the world from the pattern of an intelligible world, or idea, formed in the divine mind; just as the intelligible city is formed in the reason of the architect, when he is about to build a material city. The personification which he gives to the reason of God, and to his powers of creation and governing, led the early christians, who held the writings of Philo in high estimation on account of his allegorical interpretation of Scripture, to understand him as speaking of real persons. They imagined, particularly, that when he spoke of the *logos*, whether he meant by it the divine intellect, it's internal operation, the ideal object of its contemplation, or the external expression of it, he attributed to it a real and essential personality; and from the epithets affixed to this supposed person, they naturally conceived that he could be no other than our Lord and Saviour, Jesus Christ. The early christians being moreover of opinion, that all the knowledge of the divine nature found among the pagans had been derived, either directly or circuitously, from the Hebrew Scriptures, were particularly gratified by the manner in which Philo applied the principles of Plato to illustrate the mosaic history of the Creation, and other parts of the Old Testament,

tament. His allegorical interpretations, which explain the things, persons, and transactions, of the Hebrew scriptures as signifying moral and intellectual qualities and operations, they carried still farther, again converting those qualities and operations, with their supposed emblematic representations, into other persons and transactions under the Gospel. Furnished with wrong conceptions of things, and modes of reasoning, by mistaking the principles and designs of Philo and Plato, and many of them retaining a great respect for the pagan philosophy, in which they had been educated, they endeavoured so to explain the doctrine of Scripture concerning the divine nature, as to make it appear consistent with the tenets, real or supposed, of the platonic or eclectic philosophy. Hence arose among the orthodox or heretical christians, but especially among the latter, erroneous principles which led them into false doctrines. P. 122.

'They learned,' says our author, 'at one time to speak of mind as a person distinct from the principle of existence; at another time to attribute substance and personality to reason, at another time to wisdom, at another time to the word expressive of power and authority. But they did not sufficiently attend to a very material circumstance, to which the orthodox paid more regard, that all those positions were originally advanced to explain established and well authenticated doctrines, and the nature of real personages. They began with them as first principles and unquestioned truths, and framed such doctrines, as seemed to arise out of them. Thus they were induced to adopt the doctrine of a perfect Æon before all things, eternal, incomprehensible, invisible, and unbegotten. Considering mind, reason, wisdom, truth, life, &c. as distinct in their meaning, they attributed a distinct personality to each, and devised a series of Æons, projected one from another in a long course of succession.

'We have seen, that Plato maintained the specific forms to be the real entities. By these Philo stated him to mean the mere notions of the mind. But the several sects of gnostics considered them as real things, that had a proper and actual subsistence, and held, that every species of sensible fleeting things had an ideal permanent representative. It was easy and natural for them, thus disposed and in a great measure free from the restraints of the doctrines of the canonical scriptures, to fall in with the eastern philosophy, and to embrace a doctrine, which admitted of an extensive list of Æons, such as matter, church, thought, will, &c. each the chief of a particular order of beings similar to himself.'

Dr. M. goes on to trace the progress of the various opinions which spread themselves through the christian church, and to deduce, from premises which he apprehends he has fully established, this general conclusion, that the doctrine of the trinity was not originally introduced into christianity from the writings of Plato. A conclusion which is, doubtless, strictly logical, on the ground of the maxim, *nemo dat, quod non habet*. Still, however, we are apprehensive, that the advocates for the unitarian doctrine, admitting the author's opinions concerning the true platonic doctrine in it's full extent, will think themselves at liberty to assert, that this doctrine took it's rise from the erroneous construction of the meaning of Philo and Plato which Dr. M. has so accurately described, and for which he has so fully accounted. Justin Martyr, who was familiarly conversant with the writings

writings of Plato and other grecian philosophers before he embraced christianity, and was particularly fond of Philo's allegorical method of interpreting Scripture, may, it will be said, be easily conceived to have mistaken the principles and designs of Philo and Plato, and to have been hence led to give personality to the logos, and to apply to Jesus Christ, under that appellation, the characters ascribed by the grecian and jewish philosophers to a mere attribute of the divine nature. But we desist. It is not our intention to discuss, much less to decide, the question: we only hint, that, if what Dr. M. has so learnedly and ingeniously maintained be true, that the dogma of a personal trinity in the divine nature is not to be found in the writings of Plato, it is not a legitimate inference, that the early christians derived their belief of this doctrine from the Scriptures.

ART. XXIX. *A general and connected View of the Prophecies relating to the Times of the Gentiles, delivered by our blessed Saviour, the prophet Daniel, and the Apostles Paul and John: with a brief Account of their Accomplishment to the present Age. Supported by the most unexceptionable Testimony of History.* By the Rev. E. Whitaker, Rector of St. Mildred's and All Saints, Canterbury: 12mo. 283 pages. Price 3s. sewed. Egham, Boulton; London, Rivingtons. 1795.

THE author of this tract, considering Mr. Gibbon's attack upon christianity, though indirect, as at once subtle and bitter, and as supported by arguments not the most candid, determines to make him, contrary to his intention, a witness in favour of revelation, by comparing the prophecies of Scripture with facts related in his history; and he has the satisfaction to find the whole portion of the line of prophecy, on which he has commented, attended, in almost every step, by the attestation of the historian to its completion. In executing his plan, Mr. W. has made use of the interpretations which former commentators have given of the symbols delivered in the book of Revelation, where he has thought them just, without entering deeply into the reasons on which they are founded: and perhaps the propriety of the interpretation, thus left unsupported, may not always be obvious to the reader; but in these cases, he is referred for further information to the authors themselves. Where Mr. W. has been induced to dissent from others, he has briefly stated the ground of his interpretation. The piece is drawn up with as much perspicuity, as the nature of the subject will permit; and no candid reader will deny the author the credit of benevolent intention and ingenious execution. In some particulars he has, perhaps, assumed a relation between predictions and events, which it will not be very easy to establish with certainty. It is not, for example, evident, without some intermediate proof, that the great sword given (Rev. vi. 2.) to him that sat upon the red horse alludes to the emperor Commodus, whose cruel vanity made him act the part of a gladiator;—that when under the sixth seal it is predicted, that the sun should become black as sackcloth of hair, the event foretold was Constantine's abolition of the worship of the sun; that a great burn-

ing mountain cast into the sea denotes the invasion of the roman empire by Attila with his huns; or that the fire, smoke, and brimstone, issuing out of the mouth of the horses, (chap. ix. 17.) has a reference to gunpowder and the use of cannon. But in the explanation of so obscure a book as that of Revelations, there must be great scope for ingenious conjecture, and diversity of interpretations. Mr. W., by comparing the notes of time and place in the book of Revelation, conjectures, that the year 1866 is the time marked out by prophesy, for the final destruction of the papal power, the gathering together of the jews, and the revelation of the Lord.

ART. XXX. *Remarks on a Pamphlet entitled, the Age of Reason, being an Investigation of true and fabulous Theology, by Thomas Paine, Author of the Rights of Man. By which Remarks it may appear, that to adopt Mr Paine's Notions of divine Revelation, would be to lose Sight of Morality, of Humanity, and of the Theology that is true; contrary to his professed Intention. With an Appendix. By a Protestant Lay-Dissenter. 8vo. 112 pages. Dublin. 1795.*

THE learned reader will not find, perhaps, in this answer to Mr. Paine's Age of Reason, any arguments in defence of revelation, which have not been repeatedly and largely insisted upon by former writers; but the friend of revelation will observe with pleasure, that the writer has treated his subject in a manner, which at once discovers good sense and a benevolent mind, anxious for the honour of religion and the happiness of his species. Several of the fallacies or mistakes in Mr. Paine's book, which had been noticed by former respondents, are again exposed in these remarks. But the author very judiciously directs his reader's attention chiefly to the excellent spirit and tendency of the books of Scripture, and refutes Mr. Paine's imputations against them, by showing in detail, that they are well adapted to correct the errors and prejudices of mankind, and to lead them to rational and refined notions and principles on theology and morals. The true spirit of christianity, and the pure design of it's first preachers, are illustrated by a long series of quotations from the New Testament; and it is hence inferred, that the Scriptures are entitled to our esteem and veneration, and to be relied upon as our best guide, and that the more they are perused with a fair intention, and the better they are understood, their internal evidences of divine authority will proportionally gain ground upon the understandings and the hearts of men. The character of Jesus Christ is well defended from the degrading imputations thrown upon it by Mr. Paine: and many considerations are suggested, to illustrate the intrinsic excellence of his religion. On the whole, though the terms in which this writer sometimes speaks of his adversary are perhaps too acrimonious, and though these remarks might possibly have been more generally acceptable, had they been wholly detached from political questions, we think the pamphlet well calculated to serve the cause of christianity, among those readers, who may not have leisure or opportunity to peruse more complete and regular treatises in it's defence.

ART.

ART. XXXI. *An Inquiry into the Origin of Episcopacy, in a Discourse preached at the Consecration of George Horne, D. D. late Lord Bishop of Norwich.* By the late Rev. George Berkeley, LL. D. Prebendary of Canterbury, Chancellor of Brecknock, Rector of St. Clement's Danes, Vicar of Ticehurst, Sussex, and formerly Student of Christ Church, Oxford. 8vo. 46 pages. Price 1s. Rivingtons. 1795.

THIS posthumous discourse, published according to an order which the author gave some months before his death, asserts in the strongest terms the high episcopal claim of *divine right*. According to Dr. B., no man can make himself a christian, or become a member of the christian church, by means of the rite of baptism, which is generally necessary to the salvation of all christians, except through the instrumentality of a standing order of men, whose spiritual authority is derived by succession from Jesus Christ himself, and conveyed by the hands of a bishop. To the priesthood thus episcopally formed, and thus alone, the great body of christians are bound to pay obedience. A defect in the mission of the ministers of the Gospel, invalidates the sacraments, and affects the purity of all christians. The ordinances dispensed in the assemblies of those teachers, who have not received episcopal ordination, are not the ordinances of the church of Christ; and the frequenters of such assemblies (especially here in England) are guilty of disobedience to those, to whom by every law, divine as well as human, they are in conscience bound to submit.—Why schism should be a more heinous offence in England than elsewhere, we are not informed. It is certain, that, if the arguments adduced in this discourse for the exclusive validity of ordinances administered under the authority of episcopal ordination be conclusive, the church of Scotland, and many foreign churches, are denied a participation of the saving power of christian ordinances, equally with the most heretical english sectaries. So lofty an assumption from a protestant prelacy will not obtain much credit in the present inquisitive age, unless it can be supported by more unequivocal proofs of the original institution of a priesthood endued with *exclusive powers*, and of its *uninterrupted succession*, than appear in this discourse.

ART. XXXII. *A Short Defence of the Church of England, in Answer to those from whom we separated, and to those who separate from us: addressed to the Inhabitants of Middleton Cheney, Northamptonshire.* By Ralph Churton, M. A. Rector of that Parish, and late Fellow of Brasen Nose College. 8vo. 124 pages. Price 2s. 6d. Oxford, Fletcher and Co.; London, Whites. 1795.

THE former part of this tract, in which the church of England is defended against the censures of the church of Rome, is very short, and turns intirely upon the topics of the sufficiency of the Scriptures for salvation; the necessity of reading them, and performing public worship, in a language understood by the people; the absurdity of the doctrine of transubstantiation; and the impiety

piety and idolatry of faint worship. In the second part, the author addresses himself more at large to dissenters, and undertakes the vindication of the established mode of administering the sacraments, the liturgic method of public devotion, the book of Common Prayer, and the episcopal hierarchy.

These topics are discussed with ingenuity, and with a considerable portion of fairness and candour. The author rests his proof chiefly on the authority of the Scriptures, and the practice of the early christians, and consequently goes over ground which has been often beaten. He perhaps advances nothing which will be thought decisive by those, whose habits of thinking have been fixed in a contrary direction; yet his arguments on the subject of liturgic worship may well deserve the attention of the advocates for extempore prayer. We are surprised, that it should be thought necessary still to vindicate the athanasian creed with its damnatory clause, after so many liberal minded clergymen have adopted the wish of archbishop Tillotson, that the church were fairly rid of it, and even after the creed itself was actually, in part, fallen into disuse. We are still more surprised, that the author, in a general apology for the church of England, should offer nothing in defence of its articles of faith, and of the prescribed subscription to them; points, which, in the opinion of many dissenters, furnish much stronger objections against the established church, than its ceremonies, its liturgic method of prayer, or its episcopal discipline.

ART. XXXIII. *The wonderful Love of God to Men: or Heaven opened in Earth.* 8vo. 190 pages. Price 5s. Vernor. 1794.

AFTER repeated attempts, finding it wholly impracticable to give our readers any account of this wonderful book, we must supply the defect by informing them,—if information indeed it be—that it treats of the holy majesty; of the six orders of elements, their areas and powers of sympathy tending to regularity in perfection: of electas, acies, auroras; of the esoul, the espirit, and the body of man; of the ordination of man in his human angelic state on earth; and of other wonderful things in a most wonderful way. The writer seems to have attempted a system of physics and metaphysics: but if such a thing exist in his own brain, it must remain there, till he can find some more intelligible method of communicating it to the world.

ART. XXXIV. *Seven Sermons preached on particular Occasions.* By Joseph Robertson, Minister of Sleights near Whitby, Yorkshire. Small 8vo. 200 pages. Price 3s. 6d. in boards. Johnson. 1795.

OF these seven sermons the first six are intirely of the practical kind, and are drawn up in a manner very happily adapted to impress virtuous sentiments upon the minds of a common audience. The author writes in a plain, sensible, unaffected style, like one sincerely desirous of doing good. Though he modestly disclaims all intention of offering new discourses as models of elegant composition,

position, considered as popular sermons they are intitled to more praise than many more elaborate performances; and, which is of more importance, are perhaps better adapted to answer the main end of preaching. The subjects are, the suppression of vice and impiety, the duty of all persons, especially those in authority:—christian love, the true test and characteristic of a disciple of the holy Jesus:—on preparation for death:—a caution to youth: showing the miserable consequence of bad company, and a life of sensual pleasure:—the duty of thankfulness to God, for providential deliverances; addressed particularly to sea-faring people:—humanity and beneficence recommended:—on the natural duty of a personal service, in defence of ourselves and our country.

ART. XXXV. *The Christian's Views and Reflections during his last Illness. With his Anticipations of the glorious Inheritance and Society in the Heavenly World. To which are annexed, Two Sermons preached on particular Occasions.* By the late Rev. Simon Reader. Published from the Author's Manuscript, by Benjamin Cracknell, A.M. 12mo. 301 pages. Price 2s. 6d. bds. Dilly. 1794.

THIS piece is adapted for the use of that class of christians who make religion to consist chiefly in the exercise of the affections, and who delight to employ the imagination in aid of piety. In continuation of the course of religious experience described in Doddridge's 'Rise and Progress of Religion in the Soul,' this writer represents, in the forms of reflections and dialogues, the influence of religion in a time of affliction, and the immediate prospect of death. The christian is described, as preparing himself for death by prayer and meditation; holding a dialogue with Satan; conversing with his friends and his family; giving advice to persons of different characters; pouring out his last pious ejaculations; entering into the world of spirits; appearing before God; returning from heaven to attend on his own funeral and the death beds of others; going back thither, and forming an acquaintance with the inhabitants of heaven; making a tour through the works of God, and renewing his acquaintance with his former friends. Conversations of the dead with one another, and various orders of invisible beings, are introduced. In short, the performance, though doubtless well intended, appears rather calculated to foster enthusiasm, than to promote rational religion. The two sermons annexed are on thanksgiving and prayer for those in authority, and on the necessity of immediate attention to the calls of God. The former abounds with loyal sentiments; the latter is a plain practical discourse.

ART. XXXVI. *The Affection of Christ to his Young Disciples; or fervent and early Piety recommended and encouraged. A Sermon, occasioned by the much lamented Death of Thomas Bowden, who departed this Life, March 15, 1795, aged Ten Years: preached at Lower Tooting in Surrey, March 22, 1795.* By James Bowden. 8vo. 47 pages. Price 9d. Johnson.

THIS sermon is written in a very pious and highly affectionate strain. It's chief topic is the love of Christ; which it treats in a style, that will be called by one class of readers enthusiastical, and by another evangelical.

ART. XXXVII. *Unanimity the Security of the Nation: a Sermon preached at Hackney, on Thursday, April 23, 1795; on the Presentation of the Colours to the Loyal Hackney Volunteers.* By the Rev. J. Symons, E. D. 8vo. 32 pages. Price 1s. Rivingtons. 1795.

UNANIMITY, to accomplish by wise means a good end, is an excellent thing; and too much cannot be said in it's praise. But unanimity at all events, right or wrong, is a doctrine fit only for slaves. Yet this doctrine is the leading sentiment of the sermon before us. According to this preacher, it is the duty of a peaceable and good citizen, whatever his opinions may be, to unite his active exertions with those of his fellow citizens in the common cause: that is, though he may be of opinion, that peace on any terms consistent with the independence of his country is to be preferred to the continuance of an expensive and hopeless war, he is not only to submit patiently to legal impositions, but to come forth voluntarily, by pecuniary contributions or personal service, in support of a system of policy which he believes to be ruinous to his country, or, otherwise, to be branded as a promoter of dissension. Such doctrines may be consonant to fashionable notions of loyalty and patriotism, but we do not hesitate to assert, that they are totally inconsistent with the principles, and destructive of the spirit, of freedom.

ART. XXXVIII. *Obedience to God rather than Men, recommended in a Sermon preached at Taunton on February 22, 1795; being the Sunday before the late Fast Day.* By Thomas Broadhurst, Minister of a Congregation of Protestant Dissenters in Taunton. 8vo. 23 pages. Price 6d. Taunton, Norris; London, Johnson. 1795.

THE author of this discourse states, in a clear and familiar style, the fundamental principle upon which dissenters decline all subjection to human authority in matters of religion; and applies this principle to the particular case of a royal proclamation for a national fast. Mr. B. holds it to be contrary to the true spirit of christian liberty, to submit to the requisition of the civil magistrate for the observance of a day of fasting and humiliation; and he advances several arguments in support of his opinion. The contrary opinion and practice is, however, we believe, generally adopted among his brethren, and has been ably defended by several writers.

ART. XXXIX. *A Word of Comfort to the Poor, in their present Necessity: a Sermon, preached in the Parish Church of Wanstead, in the County of Essex, on Sunday, July 19, 1795, by the Rev. Samuel Glaspe, D. D. F. R. S. Rector of the said Parish, and Chaplain*

Chaplain in Ordinary to his Majesty. Humbly inscribed to the Right Honourable, the Honourable, and the Reverend Members of the Committees for the Relief of the Poor. 8vo. 20 pages. Price 6d. Rivingtons. 1795.

To speak the words of comfort to the afflicted, is certainly a duty which humanity requires; and under unavoidable calamities a greater act of charity cannot be performed, than to minister to the sorrowful the consolation of religion. As far as the hardships of late experienced by the poor have been the consequence of a real deficiency in the crops of the last year, it is highly proper to preach to them the doctrine of contentment and resignation; and Dr. G. has, in this discourse, recommended these virtues, on the usual grounds, in a manner well adapted to impress those who have been instructed in religious principles. Perhaps, however, some among the poor may be inclined to look so far into second causes, as to ask, whether the sufferings, brought upon them in the ordinary course of providence, have not been aggravated by a lavish expenditure of the public stock of provision in carrying on an unnecessary and ruinous war: or, still farther, to inquire, whether the occasional burden of a scarcity of corn might not be greatly alleviated, by a more equitable distribution of the profits of labour between the labourer and the employer. To such troublesome inquiries the discourse furnishes no answer—in a postscript, indeed, the poor are told, that they ought to discard from their minds every absurd idea of blame as imputable to their legislators, who can have *no possible interest* so near to them as the welfare, peace, and happiness of every order of the community.

ART. XL. *A Sermon upon the present Scarcity, preached in the Parish Church of Upper Slaughter, Gloucestershire, July 26, 1795.* By F. T. Travell, A.M. 8vo. 22 pa. Pr. 6d. or 5s. per dozen. Robson.

THIS discourse is very well suited to the occasion. The author states fairly the causes of the present scarcity, among which he does not overlook the war. He gives good advice both to the rich and the poor; to the former he recommends the abridgement of luxury, and the extension of charity: to the latter he recommends diligence, sobriety, and a patient acquiescence in unavoidable hardships. But these topics are touched too slightly, and handled too generally, to make any deep impression. Preachers, in general, are too much afraid of degrading the dignity of the pulpit by minute details.

ART. XLI. *Church and King: a Thanksgiving Sermon for the 29th of May; written in Defence of our Happy Constitution in Church and State. With forcible Arguments against the Toleration of Heretics and Schismatics.* By Pasquin Shaveblock, Esq, Shaver Extraordinaay. 8vo. 58 pages. Price 1s. Parsons. 1795.

ALTHOUGH Pasquin Shaveblock esquire, professes to follow the footsteps of Sacheverel, and other learned defenders

of the alliance between church and state, it will not be expected that he should follow them *passibus equis*. Yet it must be owned, he argues powerfully for the utility of establishments, when he shows, distinctly and in order, that the church is useful to its own members, to our nobility and gentry, to the crown, to the state, and to religion itself; and that he proves *demonstrably* the sin and danger of toleration, by showing, that, it is contrary to the spirit of all establishments, and to the general practice of christian churches and sects. His argument on the necessity of keeping the common people in ignorance has often been maintained, but perhaps never with greater force than in the following paragraph.

P. 34.—‘Without knowledge men know not the loss of liberty; and as it is the practice of bird-fanciers to extinguish the light of their little captives to make them sing the better; so should it be the first object of a wise minister to keep the people in ignorance; since from the dissemination of knowledge, has arisen all the confusion we see lately introduced in Europe. Ignorance is the mother both of devotion and subjection: and men were never so happy as when they left the care of their souls to the priests, and resigned all their other concerns to government.’

Prophecy.

ART. XLII. *An Answer to Dr. Horne's second Pamphlet, intituled, 'Occasional Remarks,' with Observations on an Essay, inserted in the thirty-third Number of the 'Register of the Times,' written by the Author of the Age of Credulity. Together with a Letter addressed to the Directors of the East India Company, and to each of the Corporations of Leicester and Lymington. By Nathaniel Brassey Halhed, M. P. To which is added, his Essay, delivered at the Door of the House of Commons, on the 21st of April; and his Remarks on the Departure of the Israelites. 8vo. 34 pages. Price 6d. Crosby. 1795.*

PUBLIC curiosity, with respect to the prophecies of Mr. Brothers, is, we apprehend, by this time nearly exhausted; and little attention, we are willing to believe, will be paid in future, either to the pretensions of the prophet, or to the testimony of his able coadjutor. We shall not therefore trouble our readers with the particulars of Mr. H.'s replies to his opponents, which in truth contain nothing new or interesting. The letters here published show, that Mr. H.'s present conduct does not arise from disappointment with respect to his prospects in the East Indies, but that even as far back as the 11th of february he had fully made up his mind to the line of conduct he is now pursuing.—Though the public may be little disposed to interest itself in Mr. H.'s proofs, that Mr. Brothers is the *slain lamb* mentioned in the fifth chapter of the book of Revelations; the present situation of the prophet himself may justly demand the attention of every one, who is jealous for the rights of free citizens.

ART. XLIII. *The second Speech of Nathaniel Brassey Halhed, Esq. delivered in the House of Commons, on Tuesday, April 21, 1795, respecting the Detention of Mr. Brothers, the Prophet.* 8vo. 24 pages. Price 4d. Crosby. 1795.

MR. Halhed, in this sensible and temperate speech, appears rather in the capacity of an advocate for an injured citizen, than in that of the witness of a divine prophet. After expressing, with satirical humour, his surprise, that no one gentleman was found in the house of commons to second his former motion, he confidently asserts the perfect innocence of Mr. Brothers, as to any treasonable intention; and as far as treason is concerned, he adopts the whole of Brothers's writings as his own, and challenges accusation on this ground. As to insanity, Mr. H., with equal confidence maintains, that no appearance of mental derangement is to be found either in Mr. Brothers's writings or conduct.

ART. XLIV. *Two Letters to the Right Hon. Lord Loughborough, Lord High Chancellor of England, on the present Confinement of Richard Brothers, in a private Madhouse.* By Nathaniel Brassey Halhed, M. P. 8vo. 12 pages. Price 3d. Crosby. 1795.

THE case of Brothers the prisoner, the intelligent will distinguish from that of Brothers the prophet. While the latter excites commiseration, or derision, the former may furnish occasion for serious reflection. Mr. Halhed here publishes two letters to lord Loughborough; the *first private*, complaining of unmerited severity exercised towards Mr. Brothers, by keeping him confined in a madhouse; urging the impolicy of thus interesting thousands in his cause; and offering security for his good behaviour—to which Mr. H. could obtain no answer: the *second public*, repeating the complaint of the rigorous medical treatment which Mr. B. has received, and adding a declaration of Mr. H.'s unquestionable belief in the contents of Mr. B.'s books, in which one of the points most strongly insisted on is, the determination of God to throw down this city, and destroy this nation, if any violence be attempted against their author. We shall give the sequel in Mr. H.'s own words. P. 11.

'You are too enlightened, my lord, not to see the force of the following argument: Mr. Brothers has predicted, that an effort of violence against him would be followed by an instance of God's displeasure—say by an earthquake: millions of the people of this country have imbibed this information, I do not say they all believe it: but if violence is done to Mr. Brothers, and an earthquake *should happen*, how will you persuade mankind, that it is a mere natural phenomenon—and not connected with that act of violence? And if you should *not* persuade them, I anticipate the dreadful consequences of popular opinion, and popular resentment. My solicitation, therefore, to your lordship, proceeds from an earnest desire to serve all parties—to serve administration, by intreating *him*, with whom the power rests, to avert from their councils the remotest possibility of predicted misfortune;

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narrow ground which this catechist is disposed to take, that those civil rights and liberties, which alone render the british constitution valuable, can be established and perpetuated.

ART. XLIX. *The Commonwealth of Reason.* By William Hodgson, now confined in the Prison of Newgate, London, for Sedition. 8vo. 104 pages. Pr. 2s. 6d. Symonds. 1795.

MR. Hodgson's Commonwealth of Reason is, as was to be expected, the plan of a simple republic, grounded on what he calls the broad and durable basis of reason, liberty, fraternity, and equality. It's fundamental principle is the natural equality and freedom of man. It's chief articles are, legislative power created by universal suffrage; the union of the legislative and executive powers in one body; committees of government, finance, agriculture, and trade; the annual election of magistrates; the abolition of privileged orders; the civil direction of marriages and divorces; the equal inheritance of property among children; public provision for the distribution of bread and fuel; the abolition of capital punishment; the annihilation of religious establishment and standing armies; and the institution of public schools, public manufactories, &c.

To the work is prefixed the particulars of the author's case.

ART. L. *A Letter to the King.* 8vo. 18 pages. Price 6d. R. White. 1795.

It is here whispered in the ear of majesty, that the american war 'was an insult on the sacred genius of liberty by a direct violation of her chartered rights,' and that the present is a war 'against opinions,' and a very unprofitable attempt to prove 'that religion, civil order and property, can only be maintained and protected by the profligate expenditure of national vigour, and national wealth.'

ART. LI. *A political Freethinker's Thoughts on the present Circumstances.* 8vo. 38 pages. Pr. 1s. Parsons. 1795.

WE find but little freethinking in this publication. The writer appears, indeed, to be a friend to freedom, but his ideas are too trite, and too much in the ordinary beaten track, to give him a title to the appellation of a free-thinker. The leading object and main drift of his publication are, however, good.

To reconcile his countrymen to the idea of peace, he shows, that the establishment of the french republic would by no means necessarily lead to a repetition in this country of the scenes of bloodshed and horror which have occurred in France. Every good end of government might, in the author's opinion, be obtained upon the plan of the british constitution, executed with a strict regard to it's original principles: so that a man who would be a democrat in France, may, in perfect consistency with his attachment to liberty, be a friend to king, lords, and commons, in England. The progress of the principles of freedom cannot be restrained; or is it possible by any military or naval force to subdue France. It is therefore our wisest course, while we firmly support our own independence, to abandon all idea of interfering with that of our neighbours. From the adoption of a pacific system, the author augurs prosperity to his country; but in an obstinate

obstinate perseverance in over strained and unnatural exertions, he foresees the downfall of royalty and aristocracy, and the introduction of the so much dreaded system of republicanism.—Such are the ideas amplified pretty largely, but without any peculiar strength, either of thought or language, in this pamphlet.

ART. LII. *Authentic and interesting Letters from Paris, respecting the Decease of the Dauphin, otherwise Louis XVII. throwing considerable Light on that Event, and developing the real Motives for, and Causes of his Death.* 8vo. 46 pa. Pr. 1s. Glendon and Co. 1795.

ALL we can gather from these 'authentic and interesting letters' is, that, in the author's opinion, the son of Lewis XVI, formerly called the dauphin, was not cut off 'by the dagger or poison,' but in consequence 'of a meditated and executed plan of shortening his existence by a close and solitary confinement, unwholesome food, deprivation of exercise, and exhibition of medicines of qualities opposite to the intention of cure; in short, the charge of every kind of neglect, by which health can possibly be preserved, and disease prevented, and which comprehends a species of *assassination* infinitely more cruel than that of the most summary kind.'

ART. LIII. *A Collection of State Papers relative to the War against France, now carrying on by Great Britain, and the several other European Powers, containing Copies of Treaties, Conventions, Decrees, Reports, Proclamations, Manifestoes, Memorials, Official Correspondence, Parliamentary Papers, London Gazettes, Accounts of the War, &c. &c. many of which have never before been published in England.* Vol. II. 10s. 6d. in boards. Debrett.

THE title page of this volume sufficiently explains the nature of it's contents. The collection appears to be made with much taste, intelligence, and impartiality: it contains several curious and important french reports at full length, which we do not believe are to be found in any other english publication, and some papers, such as the return of the killed and wounded, the account of the money paid to the king of Prussia, which were laid before parliament, but never before published. These, together with an ample collection of other interesting papers relative to the war, and the details of our naval and military operations, taken from the London Gazette, are so classed and arranged as to render the book not only of great utility to the politicians of the present day, but even future historians will find it a record necessary for them to consult.

ART. LIV. *A Letter to Sir T. C. Bunbury, Bart. one of the Members of Parliament for the County of Suffolk, on the Poor Rates, and the high Price of Provisions, with Proposals for reducing both.* By a Suffolk Gentleman. 8vo. 28 pages. Price 1s. Ipswich, Jermyn; London, Rivingtons. 1795.

EVERY gentleman, who in the present distressed state of the poor employs his industry and ingenuity in devising means for the melioration of their condition, deserves well of his country. This Suffolk gentleman appears to have bestowed laudable attention upon this important subject, and suggests a plan which may deserve the consideration

ation of the public. The increase of poverty among the lower classes of the people, so clearly proved by the vast increase of the poor-rate within the present century, is in this letter imputed, in a great measure, to the almost entire annihilation of the class of men called yeomanry, by the junction of small farms to compose large ones. The riches of a country, the writer justly conceives, do not consist in the great possessions of some individuals, but in the content and welfare of the whole community. To the more wealthy he recommends it as the first object of attention, to make the husbandman happier by raising his wages, and reducing the prices of necessary articles of consumption. The project, by which he conceives this might in some measure be effected, we shall give in his own words.

P. 19. ' Suppose that every owner of land to the amount of one hundred pounds per annum, lying within three miles of all populous market towns, should be engaged to build a cottage, which might cost about fourscore pounds, consisting of a keeping room, back kitchen and pantry, with two bed rooms over; and should set out at least one acre of land, adjoining or as near to the same as may be, for which he should be paid a rent, equal to what the farmer pays for the rest of the piece of land *; it will be found that in proportion to the number of cottagers of this description, will be the increase for sale of most of the small articles, which are necessary to all house-keepers; namely, pork, pickled pork and bacon, ducks, fowls; chickens, eggs, potatoes, and garden stuff of all kinds; apples, pears, plumbs, filberts and other fruits, bees-wax and honey; I insist much upon bees, which bring a certain profit, with the least trouble imaginable, besides they are emblematic of the benefits of industry.

' This quantity of land would occupy the husbandman, when he could get no work from the farmer; would be the sure means of support to his family, and leave a small surplus at the year's end; for two-thirds of the profit of an acre of land would be added to his income: the owner would have the pleasing gratification of seeing the children of the cottage, strong, clean, and healthy, and the whole community reaping the benefit of his benevolence, without taking any thing from his purse; instead of the rags, and squalid misery that now so frequently presents itself.'

It is certainly very desirable that some plan of this kind should be carried into execution: but we apprehend it can only be effected by the united exertions of public spirited individuals. The interference of legislation, in plans of this kind, is commonly found to be rather injurious than beneficial. That the evils, however, respecting the poor, demand some speedy and effectual remedy, cannot be questioned by any one, who views the present state of society in the light in which this writer represents it in the following paragraph.

* * The inducement to bring the land owners to do this, must be left to further consideration; a law, with an encouragement from government may be thought of: I shall at present only insist on the certainty, that such effects as I point out, will infallibly follow the measure I propose: that a cottager shall pay a rent equal to the building of a house of fourscore pounds value, is more than I think can well be complied with; but I depend on assistance from government.'

P. II. 'But where it happens that the best determined disposition to labour shall fail to produce the same comforts which formerly used to accompany it, and men sit quietly down under the disappointment, it may be considered as a good omen, for the peace and good order of the country', however disagreeable in other respects. But if it goes so far that the father of a family must daily feel the misery of retrenching his own wants, that his children may have enough to eat, the time is come that a remedy must be applied; and every wise man will agree, that it should be the spontaneous office of the higher orders, springing from kindness and good will, rather than the sufferers should be driven to their untoward means of doing themselves justice.'

D. M.

ART. LV. *Hints for relieving the Distresses of the Poor.* 8vo. 47 pages. Price 1s. 6d. Dilly. 1795.

It is here very justly observed, that nothing contributes more effectually to the establishment of good government among the middle and lower ranks of the community, 'than that species of equality which enables every man by his industry to procure at all times the necessaries of life.' The example of a virtuous and excellent sect is held up as an object worthy of imitation; 'A religious society,' says the author, 'consisting of about fifty thousand members, for the most part of the middle and lower classes, has existed in this country upwards of a century, in which abject poverty is the condition of none. Surprising as it is, that a sect debarred by restrictions in government, from enjoying any public office or emolument, and from sharing its pensions, perquisites and sinecures, should have formed a constitution, that prevents the misery of want, in the midst of poor rates amounting to two millions three hundred thousand pounds a year of which they do not partake: it is still more surprising, that the community at large seeing this, and feeling the weight of taxes, should never have enquired of this sect, tell us your system? At the same time this system is comprized in two words, *principiis obsta: remove the cause of distress in it's commencement.* A prominent part of this system I shall explain. The moment any individual of this society applies for relief, two persons in the respective meeting are appointed to visit him, and to administer such aid as the nature of the case may require. If the object of distress be a female, two of the sex are deputed to pay this charitable visit; and sometimes a family in want is cheered by the united attention of both sexes.'

In reply to the too prevalent objection, that many of the poor are too depraved to merit attentions of this kind, it is observed, that 'early relief' would prevent this, 'for depravity is not habitual where oppression is not permanent.'

It is recommended in times of scarcity like the present, to substitute potatoes as much as possible for bread, and to relinquish the 'dirty fashion of starch and grease,' the former of which, according to a very moderate calculation, consumes as much flour as would make

'Any observing person of fifty years of age, who has lived in the country, may recollect to have seen that a small piece of bacon or cheese, and a bottle of beer, accompanied the hedger and ditcher, who now eats his dry bread, and drinks at the spring.'

30,571,226 quartern loaves. These, at only nine-pence each, are worth £,146,421*l.* sterling.

The appendix contains many excellent *receipts* for making broths and other cheap articles of diet for the poor, and also for potatoe bread. In respect to the potatoe, it is observed: 'If universal experience in this country did not supersede all philosophical deductions, the strong and prolific race of a sister kingdom, whose poor are chiefly fed by it, and where giants are almost exclusively national, would afford irrefragable proofs of the nutritive quality of this root.'

For this patriotic pamphlet, we believe the public is indebted to the pen of Dr. Lettsom.

ART. LVI. *An Address to the different Classes of Persons in Great Britain on the present Scarcity and high Price of Provisions. To which is added an Appendix, containing a Table of the average Price of Wheat in every Year, from the Year 1595 to 1790 inclusive.* By the Rev. Septimus Hodson, M. B. Chaplain of the Asylum for female Orphans. 8vo. 57 pa. Pr. 1*s.* 6*d.* Cadell and Davies, 1795.

We are assured by Mr. H., that the present scarcity of corn is not artificial; that it is occasioned neither by the war, nor by speculation, but that it arises from a short harvest. The high price of butcher's meat he attributes to the severe winter and bad spring; but he acknowledges, that 'the victualling of our armaments will undoubtedly increase our demands, and make the scanty supply of our markets more severely felt.'

It is recommended by our author, to opulent individuals 1. to restrain the use of bread in their own families to the lowest possible consumption; 2. to eat one kind of bread only, and that the coarsest; 3. to use a mixture of flour with oat and barley meal; 4. to abstain from puddings, pies, and confectionary; and 5. to leave off the use of hair powder, by which means 700,000 persons would be fed with a full allowance of bread one day in seven.

The temporary dereliction of veal, lamb, and young pigs, is also enjoined; a horse, we are told, 'consumes at the very lowest calculation, the produce of three acres of land, which are therefore lost to the sustenance of man;' and it is added, that 'an englishman, when he reflects that his dog interferes with the meat of a fellow subject of this blessed constitution, must feel a very uneasy sensation about his heart.'

As the rev. author feels himself to be 'the friend of man,' and as he is avowedly a minister of the 'God of peace,' we are astonished that he does not recommend to sheathe the sword from slaughter, and put an end to a contest so disastrous to suffering humanity.

ART. LVII. *Thoughts on the most safe and effectual Mode of relieving the Poor, during the present Scarcity.* 8vo. 15 pages. Price 6*d.* Longman, 1795.

A 'MORE sparing use of bread,' aided and promoted by the adoption of other substitutes, is here recommended, as the best way of warding off all the horrors of famine. We apprehend that a still more efficacious mode might be pointed out, viz. a speedy and honour.

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honourable peace, which would diminish the quantity consumed, lessen the price of the commodity, and not only relieve the 'poor,' but the whole nation.

ART. LVIII. *Some Information respecting the Use of Indian Corn: collected from the Papers of Mr. Winthrop and Mr. Howard; with Observations from Mr. Parmentier, on the Use of Potatoes in Bread; and Mr. Dossie's Directions for the making of Bread in private Families.* 8vo. 24 pages. Price 1s. Birmingham, Pearson; London, Baldwin. 1795.

'We are sorry to observe,' says the editor, 'that the generality of the people of England entertain a notion that no vegetable substance is so proper, as a principal article of food, as wheat flour fermented and baked. This is a great mistake; for the natives of the east, who live almost entirely upon rice, enjoy as much as we do, health and strength; the german peasants, who taste no other bread than such as is made from rye, are hardy, and hale; the inhabitants of the northern parts of Sweden, and of some parts of the Alps, whose bread is made of barley meal, are remarkable for enduring hardships and toil, and for braving the inclemencies of their native climes. In like manner, the scotch highlander, whose chief aliment is oatcake, is distinguished by a stout and athletic frame; and lastly, the hard working people of the north of Ireland, whose food is potatoes, surpass us in strength as well as in size.'

Indian corn, or maize, mohawks corn, a variety of the same species, potatoes made into loaves, or biscuits, and turnips, carrots, parsneps and jerusalem artichokes, sliced, dried, and converted into a meal, are all recommended as wholesome and nutritious substitutes for wheat.

We shall here transcribe a series of regulations recommended to be adopted in all families for lessening the consumption of wheat flour, during the present scarcity of that article:

'1. To eat no other bread but such as contains a mixture of indian corn and potatoes.

'2. To have no puddings made of wheat flour, nor any pastry.

'3. To discontinue the custom of having hot rolls, or other *new* bread at breakfast or tea. New bread does not satisfy by a third part so much as *stale* bread; and as the former is not so wholesome as the latter, there is a double inducement for leaving it off.

'4. To make more frequent use of rice. This wholesome and highly nutritive grain, when well boiled, may be eaten with fish, meat, and other kinds of food, instead of bread; and with baked fruit instead of pastry. It is an excellent ingredient in broths and soups; and an almost endless variety of dishes may be made from it, by baking or boiling it with milk, sugar, and other additions.

'5. To make more frequent use of potatoes. These, like rice, may in a great measure be made to supply the place of bread with fish, meat, and other food; and they may also be employed, in the same manner as rice, for making broths and puddings.

'6. To use freely pease and beans, and all other kinds of pulse. The former, when thoroughly ripe, to be made into soups and puddings.

'7. To have, while they are in season, as great a variety of green vegetables and fresh roots upon the table as possible.

• 8. To discontinue the use of bread at supper, substituting in its place, potatoes, rice or sago.

• 9. And lastly, to put a stop to the consumption of wheat in the making of starch and hair powder, by entirely leaving off the latter, and by using in lieu of the former, gum arabic water, or isinglass dissolved in water; or (if these will not answer) *starch made from potatoes*, in the manner described in the preceding part of this pamphlet.

ART. LIX. *One Cause of the present Scarcity of Corn, pointed out and earnestly recommended to the serious Consideration of the People; as being at the same Time, a constant Source of Wretchedness to many Individuals.* By a Physician. 8vo. 30 pages. Price 1s. Miller. 1795.

ONE of the chief causes of the present scarcity is here said to arise from 'the restriction which too many landlords and stewards impose upon their tenants, prohibiting them from cultivating their farms their own way, so as to render them the most productive possible, and tying them down to such management as they themselves shall appoint.' An instance of this is given, in the annual defection of two thousand quarters of corn on one single estate.

The 'monopoly of farms' is pointed out as another concurrent cause, and the possessors of extensive property in land are requested to consider their own safety: 'for should public patience under oppression be exhausted, no men would sooner and more deservedly suffer in that awful day, than the proud, despotic, avaricious oppressors of the industrious poor.'

ART. LX. *Scarcity of Bread. Difficultas Annonæ; or the Disease examined, and the Cure premised.* By Job White-Bread, *Philopolethus*. 8vo. 32 pages. Price 1s. Symonds. 1795.

THIS pamphlet is addressed to the 'most reverend, mighty, and right starving english people,' and dated from the 'land of famine, 1 august, 1795.' They, the inhabitants of this country, are reminded, that while 'charitably' carrying on a ridiculous croisade against the french for the restoration of 'royalty and religion,' and piously resolving to 'starve every soul of them,' the very means necessary for completing so laudable and humane a determination have produced among themselves 'a scarcity of the necessaries of life.'

It is no less alarming than true, that a great annual deficiency to the amount of about 300,000l. has taken place of late years, in respect to our corn; and this, added to the increased amount of our national debt, stated too high, however, at 'three hundred and eighty millions of money,' must give birth to the most serious reflections.

The scheme of the privy council for preventing an advance on the price of bread, by substituting meat at eight pence in the pound, is here ridiculed, and termed 'a wanton insult on a people groaning under the most acute poverty.'

An immediate peace is recommended as the best cure for our present calamities, and the 'restoration to every man of his right of voting,' is considered as the best mode of diminishing our debt and taxes, satisfying the complaints of the people, rendering ministers honest, and warding off future miseries.

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ART. LXI. *A Letter to Mr. Pitt on the Use of Hair Powder, &c.* By John Donaldson, Esq. 8vo. 20 pages. Price 1s. Cadell and Davies. 1795.

Mr. D., in this pamphlet, informs Mr. Pitt, that twelve years ago he should have been an approver of such a tax, but that at present his sentiments are entirely changed; the reasons which he assigns for this change are, that a vast quantity of wheat is applied to the purpose of making starch, which corn, if converted into bread, would annually produce a million of quartern loaves. He further objects to the wearing of powder on the hair as unwholesome and irreligious, speaks of it's breeding vermin, and tells a story of a young lady who wore a profusion of powder, who, on waking one morning, found that a parturient rat had burrowed into her hair, and there littered two young ones! In calculating the amount of the manufacture of starch, our author reasons on a supposition that the whole of that article is converted into hair powder, when the fact is, that a very great quantity is used in the process of the laundry. Mr. D. next complains of the neglect with which he has been treated when offering plans for saving public expenditure, whilst his hints have been adopted very advantageously; he solicits the notice of the minister, to whom he addresses this letter; desires to be rewarded with no more than ten per cent upon the savings which he shall bring about; and entreats at the same time the patronage of a generous public, whom he informs, that he is in possession of a secret by which the hair may be greatly improved, and it's colour preserved: for which secret he requests a subscription, at five guineas each person, and when the subscribers shall amount to one thousand, he will impart it to those his friends, and none other!

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ART. LXII. *A Letter to the deputy Manager of a Theatre Royal, London, on his lately acquired Notoriety, in contriving and arranging the Hair-powder Act, commonly called the Poll-tax. With a farther Exposition of the said Act. Including several Particulars inserted for the Protection of Housekeepers, &c. against Informers and Spies.* 8vo. 32 pages. Price 1s. Allen and West. 1795.

THE 'deputy manager' here alluded to is accused of having lately appeared in the character of the 'Busy-body,' in consequence of which he received one thousand pounds by way of a benefit.

Among a variety of miscellaneous observations it is asked, whether the face-powder worn by a lady be not subject to the penalty inflicted by the late act of parliament? whether flour can make a soldier fight, or a clergyman pray better? and whether it be not better for the father of a numerous family to send his guinea to the market, than to the stamp-office?

It is recommended to the comedian who suggested the impost, to expend the sum presented to him by way of remuneration, in purchasing certificates for such poor authors and players, as may be obliged to wear hair-powder from 'necessity.'

ART. LXIII. *An Exposition of the Hair Powder Act, setting forth its legal Operation; with a full Abstract of the Act.* By a Barrister. 8vo. 60 pages. Price 1s. 6d. Robinsons. 1795.

IT

It is here laid down, and that too with every appearance of sound law, 'that a man or woman, who finds comfort or relief in applying hair powder to their heads or elsewhere, would not be liable to the penalties of the act for doing it without a licence, provided the powdered part be concealed by a peruke, cap, or other covering: for it would not then be *an article of his, or her dress*. A person, therefore,' it is added, 'may still, without paying a guinea for a certificate, by common law continue to use hair powder for all purposes, indefinitely, excepting that of *making it an article of his or her dress*.'

It is also the opinion of this barrister, that 'there is not in the whole statute a word, by which any degree of liability or responsibility can be annexed to a husband, parent, or guardian, for their wives, children, or wards using hair powder without purchasing a certificate: nor in case they should be found guilty of having violated the statute, could the conviction be made out against them in the form prescribed by the statute; and if the conviction cannot be made out according to the direction of the statute, it must fall, for the common law gives no action against any person for using hair powder.'

The impost in question is in one place very properly termed 'an optional poll tax;' in another it is considered 'as a voluntary subscription towards the expences of the war.'

'The elegant appearance of a powdered head is to be the envied badge of the favoured subscribers; [freedom from] the inquisitorial jurisdiction of the commissioners, and the liability to forfeitures and imprisonment, become the purchased remuneration of their forwardness and zeal in contributing to the increase of the revenue; and their meritorious services to the state are emblazoned upon their church door or market cross.'

MISCELLANEOUS.

ART. LXIV. *The genuine Speeches, at large, of the Hon. Thomas Erskine, in Defence of Thomas Hardy, and John Horne Tooke, Esq. tried by special Commission on a Charge of High Treason. Taken in Short-hand by Mansab Sibly, and J. H. Blanchard. 8vo. 162 pp. Price 3s. Jordan. 1795.*

THE authenticity of these speeches is unquestionable. To pass any encomium upon them would be altogether superfluous. The impression which they so lately made on the public mind cannot be effaced; and, without the aid of critics, they will remain an eternal monument of wonderful abilities, exerted with inflexible firmness in the best of causes. We have only to congratulate our readers, that, by the help of the valuable arts of short-hand and printing, two speeches so long and important can be preserved and procured at a trifling expence.

ART. LXV. *The Speeches of Sir Thomas Osborne, Bart. and Patrick Duigenan, Esq. on the Catholic Bill, in the Irish House of Commons, May 5, 1795. 8vo. 36 pages. Price 1s. Debrett. 1795.*

SIR T. Osborne, in his speech, briefly states a few arguments in favour of the bill for the emancipation of the roman catholics of Ireland:

Ireland: Dr. Duigenan strenuously opposes it. From the superiour length of the latter speech, it appears to have been the chief design of the editor to justify the late unpopular rejection of the catholic bill. The report of Mr. Grattan's speech, with those of other able defenders of the bill, should have found a place in a publication of this kind.

ART. LXVI. *Gerald. A Fragment; containing some Account of this devoted Citizen, who was sent a Delegate to the British Convention at Edinburgh, by the London Corresponding Society, for acting in which Capacity, he is now transported to Botany Bay for fourteen Years.* 8vo. 24 pages. Price 6d. Smith. 1795.

THE case of Mr. Gerald is well known to the public; and by no small number of true friends to the constitutional freedom of this country it is much lamented, that his exertions towards obtaining a parliamentary reform should have brought upon him the heavy sentence of transportation for fourteen years. The author of this pamphlet ventures to delineate his character, and to pass a high encomium on his talents, learning, and virtues. He informs the public, that Mr. Gerald was educated under Dr. Parr, who is said to have spoken of him in the highest terms, as a youth of uncommon abilities. In his early life he went over to America, where he was admitted to the bar, and practised in the courts of Pennsylvania. On his return to England, he became a member of the constitutional society, and afterwards of the London corresponding society; from which last, in october 1793, he was sent as one of the delegates to the convention at Edinburgh. He was sentenced to transportation, by the court of justiciary in Scotland, in march 1794, and in the may following was sent to Botany bay. To the account here given of Mr. G. is added, another reprinted from the *Morning Chronicle*; in which, we remark, Mr. G. is said to have been born in the West Indies, whereas this fragment makes him a native of Worcestershire.

ART. LXVII. *Vie et Anecdotes du Général Pichegru, &c. Life and Anecdotes of General Pichegru, Commander in Chief of the French Army; by Mr. de V. a French Emigrant Officer: 8vo. 15 pages. Price 1s. Robinsons.*

THIS very small publication will do little towards gratifying the reader's curiosity concerning the life and character of the celebrated Pichegru. He will learn little more from it, than that Pichegru is a native of Poligny in Franche-Comté; that he was originally intended for the church, but at twenty-seven years of age, in 1783, entered into a regiment of artillery then quartered at Mentz; that he was made a serjeant in the year 1785; that in 1792 he was promoted to an adjutancy, and soon afterwards to a lieutenancy; that, quitting the artillery, he became an officer in Custine's army, where his military merit paved the way for his subsequent advancement. The qualities of bravery, modesty, and humanity, are ascribed to him; but his success is attributed, not so much to his own military skill, as to that of some old officers in his staff, men of great talents and experience. Common rumour is much more liberal in her encomiums upon Pichegru than this writer; but the time is not yet come, to ascertain his character, and appreciate his merit.

D. M.

ART.

ART. LXVIII. *The Economy of Testaments; or Reflections on the mischievous Consequences generally arising from the usual Dispositions of Property by Will.* Written by Mr. John Cranch, of Kingsbridge, in Devonshire; and published with a Preface, by William Langworthy, of the Honourable Society of the Inner Temple, and Author of the Attempt to promote the commercial Interests of Great Britain. 8vo. 30 pages. Price 1s. Bath, Johnson; London, Dilly. 1794.

THIS small pamphlet contains very judicious advice on the important subject of conveying property by will. Its purport is to dissuade testators from the common practice of encumbering and embarrassing their heirs or legatees, with entails, contingencies, restrictions, or trusts. The writer, in a letter to his friend, warns him of the numerous risks which attend every attempt to fetter property; and advises him, in disposing of his effects, to be satisfied with leaving it for the exclusive benefit of his family, without taking any precaution to make that benefit permanent.

ART. LXIX. *A Letter to the Right Honourable the President, Vice-Presidents, and the rest of the Noblemen and Gentlemen of the Society for the Encouragement of Arts, Manufactures and Commerce, John-street, Adelphi.* By James Barry, R. A. Professor of Painting to the Royal Academy. 8vo. 101 pages. Price 1s. 6d. Printed for the Author. 1793.

MR. Barry informs his patrons, that he has arranged the composition of the engravings from the series of pictures in their great room, somewhat different from the original.

'The immediate relation which the subject of these pictures had with national education and the noblest interests of society,' says he, 'made it desirable that the prints should come within such a compass as by being covered in with glass to make a part of furniture. The size of glass and the largest double elephant paper, not admitting those two largest prints to exceed three feet in length, their proportionate height, according to the pictures, could not be more than ten inches, which would reduce the figures to a contemptible size, inadequate to the expression of the subject, and afford but a poor idea of pictures forty-two feet in length each, and where every thing was of the natural heroic size. As it is of importance that this matter be clearly understood, I shall again observe, that the pictures being all of the same height, which is twelve feet, the length of the two longest being each forty-two feet, and the consideration of paper and glass making it impossible to obtain a greater length for those longest prints, than three feet, the height of these, which must govern all the shorter ones, could not be more than ten inches. A little arithmetic above, shows, that if forty-two feet of length gives a height of twelve, three feet or thirty-six inches, will give but ten inches, which would not arrive to the height of the knee of the angelic guard sitting in Elysium, with the keys at his feet, little more than the half of what I have been able to obtain by the alteration of the arrangement to what has been adopted for the prints.'

Mr. B. has taken great liberties with the character of William Penn, the legislator of Pennsylvania; and, founding his arguments upon an authority far from conclusive, in our opinion, he has given Cæcilius Calvert, baron of Baltimore, the preference, both in point of integrity and abilities.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES
AT BERLIN.

The prize medal for the best answer to the questions respecting aqueous vapour, clouds, and rain [see our Rev. Vol. xv, p. 353] has been adjudged to Mr. Theodoric Zylius, of Rostock.

ART. II. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar*, &c. New Memoirs of the Royal Academy of Sciences. Vol. XIV. For the Year 1793. 8vo. 327 pages. 10 plates.

The first part of this volume contains 1. Continuation of Modeer on worms. Continued in the other three parts. 2. Experiments on bricks for the walls of a high furnace by Mr. Swab. Mr. S. informs us, that clay mixed with finely powdered slag makes a brick capable of bearing a strong heat. 3. Continuation of Westrin's experiments on lichens. Mr. W. finds several superiour to archil for dyeing, and two or three, amongst which is the *l. pustulatus*, little inferiour to cochineal. 6. Account of a scirrhus tongue: by Dr. Bjornlund. The part of the tongue, which projected out of the mouth, was five inches long, four broad, and nearly two thick. It was almost as hard as a stone. The teeth of the under jaw were all in one piece. That part of the tongue, which was in the mouth, was softer, but scirrhus, and knotty. The woman, a servant, could eat meat, but not hard bread; and spoke intelligibly, but through the nose. She had laboured under the disease from the age of two years. After vain attempts to cure it in hospitals, and by army surgeons, she removed it herself, by means of a horsehair tied round it, and gradually tightened. The cure was tedious; but no considerable hemorrhage ensued, and the part left in the mouth did not become cancerous.

In part II are 2. A new mode of constructing light-houses: by Mr. Olheimer. Mr. P.'s object was to obtain a more clear and steady light, which he effects with a less consumption of coals than usual. To keep the men who attend it awake, he employs them in forging nails. 3. On the uses of molybdæna: by Mr. Hielm. 5. On the effects of aerial acid in diseases of the viscera: by prof. Koelpin. It neither dissolves nor expels the stone in the bladder, but eases the pain it occasions. In spasmodic complaints of the viscera, stone in the kidneys, and dysury, it is often of considerable service. 6. Method of removing the disagreeable taste and smell of empyreumatic spirits: by Mr. Nyström. This is by distilling the spirit with vitriolic acid in the proportion of 1 loth to 1 kanne. 7. Remarks on several kinds of west indian trees: by Mr. Fahlberg. Mr. F. enumerates their uses in food, in medicine, and for building. This is continued in part III.

In part III, the 6th article is on the formation of the cells of queen-bees: by counsellor Adlermarth. Mr. A. confirms the observation, that working bees are prevented from becoming queens by the small-

ness of the cells, in which the eggs that produce them are deposited. 7. Sketch of a natural history of the genus owl; by Mr. Tengmalm. Continued in part iv. In 8 Mr. Odhelius shows the advantages of frequently cleansing an eye operated upon for the cataract, already recommended by others. He opened the incision three times in twenty four hours, to take away matter lodged in the pupil.

Part iv. 4. Method of catching moths that infest gardens: by Mr. Bjerkander. Mr. B. erects stakes, on which he hangs loosely some longish leaves, notched in the inside, under which the moths conceal themselves by day, and so may be easily taken. 6. Short account of a reversed position of the thoracic and abdominal viscera: by Alex. Koelpin. The subject, a girl about a year old, died in convulsions. The ovary was as large as is usual in a girl of sixteen or twenty. 8. Extracts of some old calendars, from 1657 to 1779: by Mr. Huelpher. Chiefly meteorological. The numbers we have not enumerated contain non-descript subjects of natural history, or corrections of former descriptions.
Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. III. Gießen. *Erinnerungen und Zweifel gegen die Brauchbarkeit des neuen Hannöverschen Katechismus, &c.* Strictures and Doubts on the Utility of the New Hanoverian Catechism, by a Friend to the rational Instruction of Youth in Christianity. 8vo. 32 pages. 1793.

We fully agree with the anonymous author in all his censures of the various faults and imperfections of the new hanoverian catechism.

Jen. Allg. Lit. Zeit.

ANIMAL MEDICINE.

ART. IV. Paris. *Instructions sur les Moyens propres à prévenir l'Invasion de la Morve, &c.* Instructions concerning the Means proper to prevent the Attack of the Glanders, to preserve Horses from this Disease, and to eradicate the Infection from stables in which it has prevailed, &c. 8vo. 30 pages. 2 [1794].

These instructions were drawn up by Mr. Huzard, in a popular manner, by direction of the committee of public safety.

Jen. Allg. Lit. Zeit.

ART. V. Freyberg and Annaberg. *Bruckstücke über Kenntnisse von Pferden, &c.* Fragments concerning Horses, principally relative to their Diseases. By an officer of Hussars. Parts I, II. 8vo. 123 and 119 pages. 1794.

This officer has studied the nature and management of horses as a man of understanding, and his fragments are consequently of some value. He promises us another part, and a separate essay on riding, and the light-horse service.

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. VI. Weimar. *Beitrag zur Berichtigung der Antiphlogistischen Chemie, &c.* An Essay towards Correcting Antiphlogistic Chemistry,

mistry, founded on Experiment, by J. F. A. Göttling, Prof. at Jena. 8vo. 208 pages. 1 plate. 1794.

Prof. G. burnt phosphorus in vital air, in a tin vessel, closed by means of a screw. If the air employed were obtained from nitrated quicksilver, it was wholly consumed; if from manganese, a little remained; if from nitre, the residuum was greater. But phosphorus enclosed in a glass filled with vital air gave out no light, even in a warm temperature: whilst in mephitic air it fumed, and gave more light than in atmospheric air. In mephitic air it became covered with moisture, after a time, when it's fuming and light ceased. This moisture was found to be phosphoric acid; and when it was removed, the phosphorus again gave out light, fumed, and generated more acid. The mephitic air in the mean time diminished in quantity. Other experiments, in which aerial acid, inflammable air, and other gases, were employed, we must pass over. From the whole our author concludes, that the matter of heat, or rather, as he calls it, the matter of fire, is a peculiar substance, which combined with oxygen forms vital air; and that the matter of light is also a peculiar substance, which combined with oxygen forms mephitic air. This matter of light prof. G. supposes to enter into the composition of all inflammable bodies; and phosphorus and sulphur he imagines to be composed of it, with each it's peculiar basis. What we have said will no doubt call the attention of chemists to this essay.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. VII. Geneva. *Nouvelles Observations sur les Abeilles, &c.* New Observations on Bees, addressed to C. Bonnet: by F. Huber. 8vo. 368 pages. 1792.

The author of these observations has been blind from his infancy, yet they appear to deserve the greatest confidence. Having a passionate fondness for natural history, he has been ably assisted by a servant, F. Burnens, a man of similar taste, considerable genius, and great industry, and having the advantage of excellent eyes: but we must refer to the work itself for an account of the precautions they took to ascertain the facts advanced, the ingenuity with which their experiments were contrived and conducted, and the perseverance with which they repeated them, though frequently hazardous as well as nice, to avoid the possibility of deception. The following are amongst the principal facts recorded, and most of them may be termed new.

1. The queen of the hive, or mother bee, is fecundified by the drone, in the ordinary way; but high on the wing, not within the hive.
2. When the heat of the day induces the drones to issue from the hive, the queen goes after them, and in about half an hour returns, fecundated, and bringing away with her a portion of the sexual parts of the drone, that contributed to her fecundation.
3. After her return to the hive, the queen disengages herself from the male parts by the help of her hind paws, and begins to lay in about six and forty hours commonly, unless retarded by the cold.
4. If the queen be fecundified within the first fifteen or twenty days of her life, she first lays eggs of working bees, and then of drones: but if the fecundation be delayed till she is two and twenty days old, her eggs will produce only

only drones. 5. For the first eleven months the eggs laid are those of working bees, those of the drones come after. 6. A queen can lay three thousand eggs in the space of two months, which is at the rate of fifty a day. 7. The queen requires no new fecundation; she lays for two years, and all her eggs are fruitful. 8. The queen herself chooses the cells suitable to the different eggs she deposits: for she lays three sorts; those of queens, the cells for which are pyramidal, and placed on the combs in the manner of stalactites; those of working bees; and those of drones. It is not true, therefore, as has been supposed, that the working bees take upon them the task of distributing the eggs into their respective cells: and when they find any in cells not suited to them, they choose to eat them, rather than remove them. 9. A queen bee, that, having been fecundified too late, lays only drone eggs, deposits them indiscriminately in all sorts of cells: in this case the working bees leave them there; and, instead of killing in august and september the drones produced from them, they preserve them during the whole winter. 10. When the bees of a hive lose their queen, and have eggs of working bees only, they enlarge several of the cells containing these eggs, and give the larvæ, that issue from them, nourishment in more abundance, and of a different quality from that, which they bestow on the rest. This difference of nourishment develops in these working bees organs adapted to fecundation, and when they change to flies, they become queens. (This fact was observed by Schirach in 1771.) 11. Sometimes working bees not designed for queens, but the cells of which happen to be near royal cells, become fruitful, from being fortunate enough to get some fragments of the peculiar food bestowed with profusion on the royal larvæ: these fruitful working bees, however, lay only drone eggs. 12. The supernumerary queens are not killed by the working bees, but the first queen produced declares war on the rest, and kills those that are still in the larva or chrysalis state. If more than one be changed into flies, they engage in single combat; the strongest pierces her enemy with her sting, and reigns without a rival. 13. If a strange queen present herself at the entrance of a hive, the working bees on guard stop her, surround her, and prevent her entrance, but do not kill her: she dies, however, for want of food; or stifled, as it were, for want of air. 14. If this stranger arrive four and twenty hours after the hive has lost its queen, to forget whom that time is required, she is welcomed, and adopted to govern the commonwealth. 15. When the hive is deprived of its queen the working bees do not kill the drones. 16. The larvæ of working bees spin themselves intire webs: those of the queens form incomplete ones, they being open at the lower end; and it is at this aperture, that the first born queen pierces the rest with her sting. 17. If an egg be deposited in a cell too small for the fly, that is to proceed from it, the fly will be smaller than those of its species; but if the cell be too large, it will have only the ordinary dimensions. 18. The first swarm, that issues from a hive, is always led by the old queen: the others have at their heads young queens, produced from eggs, which the queen mother took care to lay before quitting the hive. 19. The swarm is induced to issue by the agitation the queen experiences, and this agitation is occasioned by the ill treatment she receives from the working bees, that guard the royal cells. A queen, as soon as she is born, repairs to these cells, to kill the larvæ or flies they

they contain: the working bees oppose her: she agitates herself, and communicates this agitation to a part of the bees. These bees rush to the mouth of the hive, and depart with her. As soon as this swarm is departed with it's queen, the guards set at liberty another queen, till now retained a prisoner in her cell; and keep her, with equal care, from the rest of the royal cells. This new queen raises a fresh levy, and departs with a new swarm. The same procedure is repeated in the hive three, four, or even five times, in the spring: and this occasions the departure of the swarms. The hive being sufficiently weakened, no guard is kept over the remaining queens; they issue from their cells; and fight, till only one remains, to rule the society. 20. In favourable weather one hive will emit four swarms in eighteen days. 21. The imprisoned queens have a kind of song, which they utter, the modulations of which vary. Their captivity continues sometimes ten days, during which the jailors feed them with honey, putting it within reach of their proboscides, for the emission of which a small hole is left in the door of each prison. 22. The temperature of the hive in spring is from 27° to 29° [from 84° to 88° of Fahrenheit, about]; when it exceeds this, the bees are thrown into commotion, and issue from the hive, in which the heat sometimes rises to 32° [about 94°]. (During the great heat of July 1793, I observed a part of the bees of my glazed hive assemble in the evening on the outside of it's stand, and they did not enter the hive till after sun-set.) 23. Bees are not torpid during the winter; for when the thermometer in the open air is several degrees below the freezing point, it will be at 24° or 25° [about 80°] in a well stocked hive. At such a time the bees crowd together, and stir themselves, to preserve their heat. They have need of food therefore, in the winter. 24. The depriving a queen of one of her antennæ makes no alteration in her manners: but if both be cut off, she falls into a sort of madness, wandering here and there, and dashing herself against any thing that is in her way. Two queens deprived of their antennæ will not fight. The antennæ appear to be the organs of hearing, and perhaps also of smell.

Mr. H. concludes his work with some economical observations on the advantages of his new invented *leaved* hives, in which the bees are forced to make their combs in separate ranges. These are easy of access, as they render the bees more tame; and they are very convenient for procuring artificial swarms. Mr. H. instructs us how this is to be effected; as well as the method of obliging the bees to labour at making wax.

Mr. L. Cotte. *Journal de Physique*.

A german translation of this work has been published, with some additions, and six copper plates, by Mr. J. Riem.

ASTRONOMY.

ART. VIII. *Vienna*. Since the Death of Mr. Hell, the *Ephemerides Astronomicæ* of Vienna have been published by his successor F. de P. Triesneker, and Mr. J. Buerger, who has succeeded Mr. T. as assistant astronomer. They contain as usual some interesting essays and observations. In the Eph. for 1794, Mr. T. enters into a laborious calculation of the mass of the planet Venus; which, supposing the mass of the earth to be unity, he finds equal to 1.0559.

Jen. Allg. Lit. Zeit.

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ART. IX. Berlin. *Astronomisches Jahrbuch für das Jahr 1797, &c.*
Astronomical Ephemeris for the year 1797, &c., by J. E. Bode.
8vo. 252 p. 2 plates. 1794.

The essays in this volume of Mr. B.'s Ephemeris are, 1. The first astronomical observations at the royal observatory at Berlin, made in 1793, by J. Bode. 2. Comparisons of the variations between the true and apparent magnitude of a sphere always seen at the same distance: by Kastner. Hell, conceiving the sun to be an abyss of burning and extinct volcanoes, has endeavoured to show by calculation, that the whole diminution of the sun's mass thus occasioned, in five thousand years, would not amount to one second of the sun's apparent diameter. This led Mr. K. to investigate the above general problem. 3. Extracts from Cassini's astronomical and physical observations at the royal observatory at Paris in the year 1791. Amongst these is a table of the variation of the needle for 125 years. The mean of this table gives 10'.4 west variation annually from 1720 to 1726, and from 1744 to 1749, the needle appeared nearly stationary. 4. On anomalies: by Prof. Hauff. Some moderns, it seems, have deviated from the language of Kepler. 5. Observations made by Mr. Mechain in Catalonia, in 1793. In this year no less than four new comets were discovered. 6. On the greatest splendour of Mercury: by Mr. Wurm. 7. On the apparent diameter of Mercury: by the same. De la Lande estimates it at 6".9: according to Mr. W. it is not more than 5".7. 8. Additions to essay 6. 9. Observations of the solar eclipse, sept. 5, 1793, and the occultation of Jupiter, april 7, 1792. 10. Observation of the same solar eclipse: by Dr. Schröter. 11. The same by prof. Beitle. 12. Some observations by marshal van Hahn. 13. Remarks on the near approach of the new planet to Regulus: by Mr. Bode. 14 and 15. Observations on the solar eclipse of sept. 1793: by Dr. Reccard, of Königsberg, where it was annular; and by an observer at Hamburg. 16. Observations of planets compared with the tables; occultations of fixed stars, &c.: by Dr. Koch. In the occultation of Aldebaran by the moon, march 7, 1794, the irregularities of the surface of the moon occasioned the star to disappear three times, and reappear thrice, in the space of a minute. The unequal beats of astronomical pendulums have some advantage: for instance, the stronger beats may mark even seconds, the weaker uneven ones. 17. Correction of the mean distance of Saturn given by de la Place: by prof. Klügel. 18. The lunar eclipse of feb. 1793: by aulic counsellor Mayer. 19. Right ascensions and declination of 320 fixed stars, that culminate in the southern half of the meridian of Berlin, from the observations of Zach, Mayer, and de la Caille: by Mr. Ideler. 20. General tables of aberration and nutation, from de Lambre and Lambert: by the same. 21. Description of a twenty-five feet newtonian reflecting telescope made at Lilienthal, and observations with it: by Dr. Schröter. The speculum, the first of the kind made in Germany, weighs, with it's frame, 130 pounds. It's aperture of nineteen inches and half represents objects very clearly, with a magnifying power of eight or ten hundred times. The tube weighs twelve or thirteen hundred weight, yet the machinery is so well contrived, that the instrument is very manageable. 22. Method of rectifying the position of a transit instrument: translated from the english of Mr.

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Lowe. 23. Some hypothetical calculations not worth notice. 24, 25, 26. Latitude of Gottingen, and longitude of Gottingen, Berlin, Gotha, Dantzic, and Harefield. 27. Observations at Figueras and Barcelona: by Mr. Mechain. 28. On the sexcentenary solar and lunar period: by prof. Bürja. 29. Observations made at Copenhagen, in Norway, and in Iceland. 30. Investigation of the longitude of Harefield: by count Bruhl. 31. Account of the principal instruments in the astronomical salon of Mr. von Hahn, at Remplin. 32. On a manuscript of Tob. Mayer, communicated by his son Mr. Bode. It contains some hitherto unpublished observations of the fixed stars. 33. To find the elevation of the pole from the altitudes of two stars under certain circumstances: by Mr. Camerer. 34. Miscellaneous astronomical articles.
Jeu. Allg. Lit. Zeit.

ASTRONOMY.

ART. X. *Helmstadt*. Dr. Schroeter is about to publish a work on the planet Venus, with plates, under the title of *Aphroditographische Fragmente*, on the plan of his *Fragments on the Moon*, [see our Rev. Vol. xiii, p. 233]. Beside much new and important matter respecting Venus, it will contain a full account of the mechanism of his great twenty-seven feet telescope, [see the preceding article] some remarks on the extent of the creation, and various practical observations. The subscription price will be 3 r., which will be considerably advanced after the end of next november.

MANUFACTURES.

ART. XI. *Lettre du Citoyen Pajot, &c.* Letter from Citizen Pajot, to Citizen Delametherie, on Nitre found in the hot Ashes of Limekilns.
Journal de Physique.

Mr. P., having lixiviated seventy pounds of ashes, still warm, from a limekiln, the fire of which had been put out three or four days, obtained from them near two ounces of common nitre, and five ounces of calcareous nitre. The fuel employed in the kiln, he observes, consisted of bad firewood, brushwood, and spray.

ART. XII. *Extrait d'un Rapport, &c.* Extract of a Report made to the Committee of Agriculture and Arts, on the Refabrication of Printed or Written Paper.
Journal de Physique.

The national convention has decreed a reward of 3500l. [1175, 16, 8] to Mrs. Masson, for the experiment she has made on the fabrication of new paper, from such as has been already used for writing or printing; and has published an account of the process to be employed for the purpose. If it be printed paper, it must be first boiled and mashed in water, and reduced to a pulp; and this pulp must be boiled a sufficient time in a strong alkaline lixivium, rendered caustic by means of quicklime. The lixivium must then be pressed out, and the pulp put into the engine, and worked till the ink is thoroughly separated. The remainder of the process is the same as when rags are used.

If the paper have been written instead of printed upon, it must be boiled and mashed twice, and then sixty-five gallons of cold water must be

be poured on every hundred pounds weight of paper, and to this mixture must be added gradually about six pounds and half of vitriolic acid diluted with double it's weight of boiling water. In this liquor the paper must remain in maceration for twelve hours at least; and after the liquor is drawn off, it must again be mashed for half an hour with pure water, and the process finished as before, when the alkaline lixivium is used instead of the acid.

Paper discoloured by age, should not be used for either of these purposes.

POLITICAL ECONOMY.

ART. XIII. Stettin. *Abhandlung über die längere Dauer und den Widerstand des Schiffbauholzes, &c.* An Essay on the longer Durability of Ship-Timber, and it's Resistance to Worms, by Godf. Ludolf Grassman. 8vo. 182 p. 1790.

This is a new edition, considerably augmented, of an essay, which obtained a prize from the academy of Petersburg in 1779. The aim of Mr. G. is to fill the wood with styptic particles, and render it as dense as possible. For this purpose he first dries the oak, felled green, during the ascent of the sap, in a layer of sand, in a place exposed to the sun, and with the aid of artificial heat if necessary. He then soaks the timber in a styptic water prepared from mineral coal and turf, and dries it again as before. We understand Mr. G. has sent his essay to the british parliament, claiming the premium of £4000 offered by it in 1781 for the best method of preserving timber from worms.

Jen. Allg. Lit. Zeit.

ENGRAVINGS.

ART. XIV. Leipzig. *Catalogue raisonné du Cabinet d'Estampes, &c.* A Descriptive Catalogue of the Cabinet of Engravings of the late Mr. Brandes, Secretary to the Royal Chancery of Hanover, containing a Collection of ancient and modern Pieces of every School, in a Series of Artists, from the Origin of the Art to the present Day. By Mr. Huber. Vol. I. containing the Schools of Italy and the Netherlands. 8vo. 608 p. 1793. Vol. II. containing the Schools of Germany, France, and England. 644 p. 1794.

To enumerate but a few of the principal rarities in this collection, in forming which Mr. B. spared neither pains nor expense, would lead us too far; but some idea of it may be formed from the observation, that it contains above 1000 pieces from Raphael, 550 from Alb. Durer, 474 from Goltz, 1300 from Rubens, 700 or 800 from van Dyck, 1800 from Callot, and 300 from le Brun. What will be the fate of this ample collection we cannot say: at present it is in the hands of Mr. Roit, the bookseller, at Leipzig; who will probably keep it a few years, in expectation of a purchaser for the whole.

Jen. Allg. Lit. Zeit.